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ARCHÆOLOGICAL SURVEY OF INDIA, NEW IMPERIAL SERIES, VOL. XXXIX.

COORG INSCRIPTIONS

(REVISED EDITION)

BY

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EPIGRAPHIA CARNATICA.

VOL. I.

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WORKS REFERRED TO

AQR	Asiatic Quarterly Review.
DKD	Dynasties of the Kanarese Districts by Dr. Fleet.
EC	..	..	..	..	..	..	..	Epigraphia Carnatica.
EI	..	..	..	..	..	..	..	Epigraphia Indica.
IA	..	..	..	..	..	..	..	Indian Antiquary.
IGI	..	..	..	..	..	..	..	Imperial Gazetteer of India.
Ind Pal	..	..	..	..	..	..	..	(Grundriss of) Indo-Aryan Palæography by Dr. Bühler.
JRAS	..	..	..	..	..	..	..	Journal of the Royal Asiatic Society.
MAR	..	..	..	..	..	..	..	Mysore Archæological Report.
Mad AR	..	..	..	..	..	..	..	Madras Archæological Report.
Mad EpR	..	..	..	..	..	..	..	Madras Epigraphical Report.
MCI	..	..	..	..	..	..	..	Mysore and Coorg from the Inscriptions.
SBE	..	..	..	..	..	..	..	Sacred Books of the East, ed. by Prof. Max Müller

PREFACE

FOLLOWING on my decipherment and publication of the Mercara plates in 1872, I discovered the Ganga inscriptions Nos. 4 and 5, and some copies, mostly imperfect, of various inscriptions in Coorg were furnished to me by Government in the time of Colonel Hill with a view to their being translated. But owing to all my spare time being taken up with numerous other important engagements and absence on duty in Calcutta, it was not till 1886 that the first edition of this work was issued. Though the light thus thrown upon the early history of the country was valuable as far as it went, I could not but regret, when recently called upon to compile the Gazetteer of Coorg for the new Imperial Gazetteer of India, the absence of fuller and more satisfactory information on the subject. Under the conviction that something additional might probably be found in the way of epigraphic records, I deputed two of my Archæological Assistants, with the approval of the Commissioner (Mr. Lionel Davidson), to make inquiries. The result fully justified my expectation. For copies of a number of inscriptions previously unknown were obtained, which enabled the filling up of the blanks hitherto existing in the past history. These were published as supplements to the Tumkūr and Bangalore volumes (xii and ix) of my *Epigraphia Carnatica*. Four more have now been added of which notice was received from Mr. L. T. Harris.

But the Government of India having been pleased, on the application of the Chief Commissioner, the Hon'ble Mr. S. M. Fraser, to sanction the issue of a revised edition of the work, brought up to date, the opportunity has been taken of collecting all belonging to Coorg, now more than trebled in number, into one volume in this edition, and publishing them on the same plan as in the remaining volumes of the series, of which this forms the first. For the present edition I have received much assistance from the impressions procured for me by Rao Sāhib Krishna Śāstri, Assistant Superintendent for Epigraphy, Southern Circle.

HARROW-ON-THE-HILL,

Easter 1913.

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KEY TO ABBREVIATIONS FOR THE NAMES OF TĀLUQS, USED IN THE EPIGRAPHIA CARNATICA

Sign	Tāluq	District	Volume	Sign	Tāluq	District	Volume
An	Ānekal	Bn	IX	Kp	Koppa	Kd	VI
Ag	Arkalgūd	Hn	V	Kr	Krishnarājpēt	My	IV
Ak	Arsikere	Hn	V	Kg	Kunigal	Tm	XII
Bg	Bāgepaḷli	Kl	X	Mi	Maddagiri	Tm	XII
Bn	Bangalore	Bn	IX	Ma	Māgaḍi	Bn	IX
Bl	Bēlūr	Hn	V	Ml	Malavalli	My	III
Bp	Bowringpēt	Kl	X	Mr	Mālūr	Kl	X
Cl	Challakere	Cd	XI	Md	Mandya	My	III
Ch	Chāmrajnagar	My	IV	Mj	Manjarābād	Hn	V
Ci	Channagiri	Sh	VII	Mk	Moḷakālmuru	Cd	XI
Cp	Channapaṭṇa	Bn	IX	Ng	Mūdgere	Kd	VI
Cn	Channarayapaṭṇa	Hn	V	Mb	Mulbāgal	Kl	X
CB	Chik-Ballāpur	Kl	X	My	Mysore	My	III
Cm	Chikmugaḷūr	Kd	VI	Ng	Nāgamaṅgala	My	IV
Ck	Chiknāyakanhalli	Tm	XII	Nr	Nagar	Sh	VIII
Ct	Chintāmaṇi	Kl	X	Nj	Nanjangūd	My	III
Cd	Chitaldroog	Cd	XI	Nl	Nelamaṅgala	Bn	IX
Cg	Coorg	Cg	I	Pg	Pāvugaḍa	Tm	XII
Dg	Dāvāngere	Cd	XI	Sa	Sāgar	Sh	VIII
Dv	Dēvanhalli	Bn	IX	Sr	Seringapatam	My	III
DB	Dod-Ballāpur	Bn	IX	Sk	Shikārpur	Sh	VII
Gd	Gōribidnūr	Kl	X	Sh	Shimoga	Sh	VII
Gb	Gubbi	Tm	XII	Sd	Sīḍlaghatta	Kl	X
Gu	Guṇḍalpēt	My	IV	Si	Sira	Tm	XII
Hn	Hassan	Hn	V	Sb	Sorab	Sh	VIII
Hg	Heggaḍadēvankōṭe	My	IV	SB	Śravaṇa-Belgola	Hn	II
Hr	Hiriyūr	Cd	XI	Sg	Śrīṅgēri	Kd	VI
Hk	Hoḷalkere	Cd	XI	Sp	Śrīnivāspur	Kl	X
HN	Hoḷe-Narsipur	Hn	V	Tk	Tarikere	Kd	VI
Hl	Honnāḷi	Sh	VII	Tp	Tiptūr	Tm	XII
Ht	Hoskōṭe	Bn	IX	Tl	Tirthahalli	Sh	VIII
Hs	Huṇsūr	My	IV	TN	Tirumakūdal-Narsipur	My	II
Jl	Jagalūr	Cd	XI	Tm	Tumkūr	Tm	XII
Kd	Kaḍūr	Kd	VI	Yd	Yedatore	My	IV
Kn	Kānkānhalli	Bn	IX	Yl	Yelandūr	My	IV
Kl	Kōlār	Kl	X				

LIST OF NĀDS IN THE TĀLUQS OF COORG

Maḍikēri or Mercāra Tāluq—

Horamale-nāḍ
Hālēri-nāḍ
Horūr-Nūrokkal-nāḍ
Uluguli-Mudikēri-nāḍ
Hudikēri-Mandapa-nāḍ
Kāntamūr-nāḍ
Kaggoḍlu-nāḍ

Pāḍināḷknāḍ Tāluq—

Pāḍināḷk-nāḍ
Kāḍiyat-nāḍ
Kuyaṅgēri-nāḍ
Benga-nāḍ
Tavu-nāḍ

Yeḍenāḷknāḍ Tāluq—

Yeḍenāḷk-nāḍ
Beppu-nāḍ
Ammatti-nāḍ

Kiggaṭnāḍ Tāluq—

Anchikēri-nāḍ
Tavalakēri-nāḍ
Hatgaṭ-nāḍ
Beṭṭiyatt-nāḍ

Nanjarāḷpaṭṭa Tāluq—

Ramasvāmi-Kanave-hōbli
Nanjarāḷpaṭṭa-hōbli
Yeḍava-nāḍ
Gaḍi-nāḍ
Surlabimuttu-nāḍ

(Old Yēlusāvira-ṣime)

Koḍli-hōbli
Bilaha-nāḍ
Niḍuta-nāḍ

COORG INSCRIPTIONS

INTRODUCTION

THE inscriptions of Coorg, though few in number, are of importance, especially the earlier ones. It is true they tell us little about the Kodagas, or Coorgs, themselves. Nor was this to be expected, for the Coorgs are naturally an unlettered race, their very language having no written characters¹; and although the predominant class, they form no more than one-fifth of the population. The earliest express mention of the Kodagas that has been met with in inscriptions is in 1174, in the time of the Hoysala king Vira-Ballala (Hs 20). They are also mentioned in 1722, in the time of Chikka Dēva-Rāja of Mysore (Sr 64). But the name Kudakam (Coorg) apparently occurs in Tamil literature so far back as the 2nd century²; and the Seven Kombu of Sk 136 may have reference to Coorg in 1068.

Nevertheless, some idea may be formed of ancient divisions of the country. Thus, in 887, under the Gangas, we have mention (Cg 2) of the Male Thousand (the hill country to the west). This was apparently ruled in 977 by four Malepas or hill chiefs (Cg 4). In 1013, Kuḍa-malaināḍ in Tamil (TN 35), Koḍaga-malenāḍ in Kannaḍa (TN 122), is included in the conquests of the Chōla king Rājārāja. In 1095 the Kadamba Duddharasa is described (Cg 57) as 'a pleasure-garden of the Malepas,' meaning perhaps that they found with him a safe retreat. In 1124 we find (Bl 178) the Changāḷvas coming to the aid of the Malepas against the Hoysalas. And in 1174 two Coorg chiefs (? Malepas) and the Kodagas of all the nāds assisted the Changāḷva king in his final struggle against the Hoysalas (Hs 20). From the mention here of Kuruche, this may have been a chief place of the Malepas. In 1275 and 1281 the Hoysala king Nārasimha III signs himself (Md 79, TN 100) *Malaparol-gaṇḍa*, 'champion among the Malapas or Malepas,' but this may have been a Hoysala title from the beginning.

In the south-east, also under the Gangas, in 888 and 978 (Cg 2, 4) there was a district called the Peddoregare or Beddoregare Seventy (the banks, *gare*, of the Ped-dore or big river, the existing Dodḍa-hole or Lakshmanāṭṭha). At the latter date the king's younger brother was its governor. North from the above were the Changāḷvas, who filled a large space in the history of the country. Their later capital was at Nañjarājapaṭṭana, which still gives its name to the northern tāluq of Coorg. North from them, again, were the Kongāḷvas, who were established in the Yēḷusāvira or Seven Thousand country by the Chōlas in 1004 (Cg 46), and who disappeared soon after the expulsion of the Chōlas from Mysore by the Hoysalas in 1116. Muḷḷūr seems to have been an important place in their territory. In 1390 Muḷḷūr-nāḍ was given as a grant by the Vijayanagar king Harihara II to an officer named Gonka-Rāddi-nāyakā, serving under his general Guṇḍappa-daṇḍanāyaka (Cg 39).

Firishta says that at the end of the 16th century Coorg proper was governed by its own chiefs, called Nāyaks, who admitted the supremacy of Vijayanagar. According to tradition the country was divided into twelve Kombus and thirty-five Nāds. The Changāḷvas fell

¹ For writing they employ the Kannaḍa (or Kanarese) letters.

² Kanakasabhai Pillai, in *The Tamils 1800 years ago*, p. 10.

before the Mysoreans in 1644, and the Coorg Rājas next established themselves as masters of the whole country, until it was annexed to British India in 1834. The close connection of the province with Mysore throughout the greater part of its history is made clear by these records, a connection which has been perpetuated to the present day in the arrangements for its administration by the British Government.

The earlier inscriptions show that the Jain faith was exclusively the State or court religion at first. Then followed the Śaiva and Vaishṇava creeds; and lastly the Vira-Śaiva or Lingāyit form of Śaivism. All this while the Coorgs no doubt, as now, kept to their own Ancestor and Demon worship. The former is one of the most widely extended in the world¹. No. 5, dated in 1000, possibly furnishes evidence of the antiquity of the Coorg houses. A Coorg *kaḍaṅga* is named in No. 2, even in 888.

KADAMBAS

The inscriptions which have now been discovered enable us to trace the history of Coorg as far back as early in the Christian era. But the puranic account of the foundation of the State and monarchy, given in the *Kāvērī-Māhātmya*, connects it with a prince named Chandravarmma, the son of a king of the Matsya country, who was succeeded by his son Dēvakānta. Now Matsya (Virāṭa's capital) has been identified with Hāngal in Dharwar (called Virāṭan-kōṭe), and there is ground for the conclusion that Chandravarmma was a Kadamba prince. The Kadambas were a line of independent kings ruling in the west of Mysore, in North and South Kanara, and other parts, between the 3rd and 6th centuries. They were Mysorean in origin, and are identified with Banavāsi as their capital. This is situated on the river Varadā, on the north-west frontier of Mysore, in North Kanara. It had the Brāhman name Jayanti or Vaijayanti. Banavāsi was a very ancient city, being one of the places to which Buddhist missionaries are said to have been sent in the time of the Maurya emperor Aśoka, the 3rd century B.C.; and it is also mentioned by Ptolemy in the 2nd century A.D.

The origin and rise of the Kadambas is described in the fine old inscription on a pillar at Tālagunda in the Shikārpur tāluq of Mysore (Sk 176). According to this, a Brāhman student in the agrahāra of Sthānakundūr (Tālagunda) was the progenitor of the royal line. He went to the Pallava capital (Kānchī, or Conjeeveram, near Madras) in order to complete his studies, but owing to a violent quarrel there with Pallava horsemen, he resolved, for the purpose of revenging the insults he had received as a Brāhman, to become a Kshattriya. Training himself in the use of arms, he escaped to the forests leading to Śrīparvata (Karnūl District), where he became so powerful, levying tribute from the great Bāṇa (or Bṛihad-Bāṇa) and other kings, that the Pallavas found it impossible to put him down. They therefore resolved to recognize him as a king, and installed him in a territory extending to the Western Ocean. He is known as Mayūravarmma. Of his successors, one of the most distinguished was Kākustha, whose daughters were given in marriage to the Gupta and other kings. The reference is probably to Samudra-Gupta, who made an expedition throughout the South, as recorded on the pillar at Allahabad. Another daughter was apparently given to the Ganga king of Mysore. The Kadambas were subdued by the Chālukyas from the North in the 6th century, but held subordinate positions for several centuries later. We

¹ See Tylor's *Primitive Culture*, vol. ii, ch. 18; and Sir Monier Williams' *Religious Thought and Life in India*, p. 24.

know from inscriptions that Kadamba states existed in the 11th century in the country now called Manjarābād, in the north of Coorg; and in the 10th to the 12th century in Bayalnād, now called Wainād, to the south of Coorg; as well as in Hāngal and Goa.

Of the Kadambas of Manjarābād we have an inscription in Coorg itself (No. 57), dated in 1095. It relates to a king named Duddharasa, and is a *vīra-śāsana* erected to his memory by his brother Jūjarasa. Duddha is described as a mahā-maṇḍalēśvara, lord of Tripura, sun to the Balindra-kula,¹ a pleasure-garden of the Malepas (or hill chiefs), his father's warrior (*ayyan-aṅkakūra*), and has other titles. He protected Maleya (Malabar), and was governing Samhatha-nād, Pākuvāḍi and other places; having 15 horses, 50 male servants, 250 strong men (*ekkatigaru*), 45 retainers of good family, and a retinue of many subjects, guards, relatives, and landholders. He was the son of Hiṭṭeyarasa and Junjala-Dēvi. At the request of his wife Chikkala-Dēvi, he had a tank made. He also endowed Brāhmins, and formed rice-fields at the river. The inscription was apparently composed by Moḷate-Duddhamalla, his minister for peace and war, and written by the *sēnahōva*'s son Bamma-dēva.

Of this Duddharasa we have a record in Mj 18, of the same year, when his son Dayasimha was on the throne. Here Duddha is styled a mahārāja, and is said to be the son of Chāgi-mahārāja, which must have been the titular name of his father. By his wife Mēchalarasi he had three sons—Sārthiga-nripa, Chāgi-mahārāja, and Dayasimha-nripa. The last is described as a crest-jewel of the Kadamba-vamśa, and lord of Banavāsi-pura. He slew an enemy named Śrīpāla, who had an immense army. His court resounded with the mingled notes of songs, drums, dances, flutes and guitars; he was a critical examiner of poems and dramas; and proficient in logic, grammar, painting, music and many others of the sixty-four branches of learning. Why have another Bhārata story (says the inscription); is not Dayasimha's history enough?² We also have a notice of Duddha in Sk 151, where Chāmuṇḍa-Rāyarasa, the governor of the Banavase Twelve Thousand under the Chālukyas in 1017, has, among other epithets, that of 'a grindstone to Duddha.'

If Duddha-mahārāja was preceded on the throne by his father Chāgi-mahārāja, as we must suppose was the case, they connect with the Kadamba king Nīti-mahārāja, of whom there is a series of seven inscriptions in Manjarābād. The dates range from 1026 (Mj 53) to about 1035 (Mj 55), the latter recording his death with the performance of the Jaina rite of *sannyasanam*. The inscriptions are very short and much effaced. In Mj 51 only . . . *loḷe* remains of the name of his residence, and Mj 55 contained the name of his father, which is gone.

GANGAS

But the earliest of the inscriptions in Coorg show that this country formed part of the territory of the Gangas, a line of kings who ruled over Mysore from about the 2nd to the 11th century. Their kingdom was called Gangavāḍi, described as a Ninety-six Thousand country, and their capital, at first Kuvalāla or Kovalāla (Kolār), was removed in the 3rd century to Talakāḍ on the Kāvērī, in the south-east of the Mysore District. The dynasty was founded by two Jain princes of the Ikshvāku (Solar) race, who came from the North, and were aided

¹ While he is here said to be of the Balindra-kula, his son, in the Manjarābād record of the same date, is said to be of the Kadamba-vamśa. But the Duddha in both must be the same person, as Coorg in this part and Manjarābād adjoin one another and are really one territory.

² The same question is asked (Hn 53) with reference to the Hoysala king Viṣṇuvarddhana—A Duddarasa is mentioned as associated with the Hoysala royal family in 1176 (Cg 33).

by the Jain *āchārya* Simhanandi,¹ whom they met at Pērūr, still distinguished as Ganga-Pērūr (in the Kāḍapa District). By name, the Gangas seem to be connected with the Gangaridæ or tribes of the Ganges valley who, according to Greek and Roman accounts of the times of Alexander the Great and Seleucus Nicator, were subjects of Chandra-Gupta, the founder of the Maurya dynasty of Pāṭaliputra (now Patna on the Ganges). Jain traditions represent him as ending his life at Śravaṇa-Belgoḷa in Mysore. The Gangaridæ are mentioned by Ptolemy, and the Latin authors Virgil, Valerius Flaccus, and Curtius also make reference to them. Pliny writes of the Gangaridæ Calingæ or Gangas of Kalinga (Orissa and neighbouring parts), where there was an important line of Ganga kings in the 7th and 8th centuries, and where Ganga kings ruled down to as late as the 16th century. But the Gangas of Mysore were the original line, and the Gangaḍikāras, who still form the largest section of the agricultural population of Mysore, represent their former subjects, this name being a contraction from Gangavāḍikāra.

Curiously enough, the first discovery of this important line of kings, who were the rulers of Mysore for nearly the whole of the first millennium of the Christian era, but whose very name had dropped into oblivion, was due to the copper plates (Cg 1) found in the treasury at Mercara². As to when or by whom they were placed there no trace has been found, and they relate, not to any place in Coorg, but to one in Mysore. They were brought to the notice of Dr. Burgess by Mr. Graeter, and are now deposited in the Lutheran Mission Museum at Basle in Switzerland. Much controversy arose as to their date, the year 388 being given in the plates without mention of any era. By some they were accepted as one of the earliest unquestionable inscriptions discovered in India, whilst others imagined they might be forgeries. The full and abundant information that has since come to light in the inscriptions obtained by me from all parts of Mysore, some of which were published at the time in the *Indian Antiquary* or other works, and all of which appear in full in the volumes of my *Epigraphia Carnatica*, enables us to maintain the credibility of the Mercara plates. The date contained in them, as regards the year, is correct according to the Śaka era, nor is this belied by the palæography³. The language of the main portion is Sanskrit, but the details of the grant are in Haḷa Kannaḍa.

What the plates tell us is, that of a gift made by the Ganga king Koṅgaṇi-mahādhiraḷa, named Avinīta, whose pedigree is given, to a Jain priest, whose spiritual descent is also given, in the year three hundred and eighty-eight (in words), with other details of the month, day, etc.,⁴ (but as usual at that early period with no name of the cyclic year), the minister

¹ He is named as a great poet by Indrabhūti in his *Samayabhūṣaṇa*, along with Ēlāchārya (Padmanandi, the guru of Śākaṭāyana) and Pūjyapāda (*I.A.*, xii, 20); and in SB 54 is mentioned next to Samantabhadra, who belongs to the 2nd century.

² First deciphered by me and published in 1872 (*Ind. Ant.* i, 363; see also xii, 12).

³ Objections to this were raised by Dr. Fleet, who said (*EI*, iii, 162) 'it is definitely betrayed by a character which furnishes a leading test in dealing with southern records' and which he said could not appear earlier than 804. In this he was shown to be mistaken (*EC*, iv, Int. 6), and Dr. Bühler (*Ind. Pal.* §29, B2) remarked to the same effect. Dr. F's reply (*EI*, vi, 79) was—'I concede that this instance adduced by Mr. Rice is to be referred probably to the 6th century A.D. But it has nothing to do with the matter that we have in hand. It is a Grantha character.' It was then pointed out (*EC*, vi, Int. 30) that even supposing it was Grantha, the letter was undoubtedly the same, as Tamil had no aspirated letters. Dr. Bühler also (*l.c.* §31, A B6) refers it to the Kanarese-Telugu script.

⁴ Regarding a discrepancy in the week-day and *nakshatra*, Dr. Bhandarkar says (*Ind. Ant.* i, 363):—Finding that Māgh śuddha 5th S. 388 fell on Wednesday, I submitted the question to Prof. Kera Lakshman Chatre. He finds the day to fall on 'Wednesday, Budhavāra or Saunjavāra, nakshatra Uttara-Bhādrapada',

(*mantri*) of Akālavārsha Prithuvī-Vallabha (a Rāshtrakūṭa king), having obtained from Avinīta-mahādhīrāja by grant the village named Badaneguppe, situated in the Eḍenāḍ Seventy of the Pūnāḍ Six Thousand, gave it, together with the rights pertaining to six included villages, to the Śrīvijaya Jina temple of Talavāna-nagara (Talakāḍ), along with certain other privileges and lands (adding considerably to the value of the donation).

The grant is thus ascribed to the time of Avinīta, and the date given, which is equivalent to 466 A.D., agrees with the history as we now know it, for Avinīta reigned from *c.* 430 to 482, this long reign being due to the fact, stated in many inscriptions, that he was crowned while an infant on his mother's lap.

But farther clear historical allusions in the plates require us to show that two other kings belonged to the same period, namely, Akālavārsha, undoubtedly a Rāshtrakūṭa, and Kṛishṇavarmma, a Kadamba. Of these, the former may be recognized as follows to have been contemporary with Avinīta. For, as I was the first to point out, the *carsha* titles of the Rāshtrakūṭa kings were so constant that the title is a sufficient guide to the king's name. Akālavārsha is thus synonymous with a Kṛishṇa-Rāja.

Now it so happens that coins of a Kṛishṇa-Rāja have been found at Dēvalānā in the Nasik District and other parts of Bombay, which, as Professor Rapson says (*Indian Coins*, 27), have been attributed to a Rāshtrakūṭa king of this name, *c.* 375–400 A.D. But he considers this date too early for the style of the coins, which are imitated from the latest Gupta coins current in this locality. For the same reason, he says, it is impossible to place them as late as the better known Kṛishṇa-Rāja Rāshtrakūṭa, *c.* 750 A.D. Dr. Fleet suggested (DKD 296, 385) that they may be Kalachuri coins of Kṛishṇa-Rāja, the father of Śaṅkaragaṇa (apparently about 570 A.D.). But the Kalachuri coins have quite a different device. Accepting the coins, therefore, as Rāshtrakūṭa, 466 as a date for the Kṛishṇa-Rāja of whom we are in search seems to satisfy the required conditions and supply the wanted intermediate figure. Sir Walter Elliot says (*Coins of Sp. Ind.* 149) 'General Cunningham's ascription of these coins to Kṛishṇa-Rāja Rāshtrakūṭa is confirmed.'

As to the relations subsisting in this, the 5th century, between the Rāshtrakūṭas and Gangas, and other contemporary powers, we have the following evidence. The Siragunda stone (Cm 50) says that Nirvvinīta's (*i.e.* Avinīta's) younger son was crowned with the Koṅgaṇi diadem by Kāḍuveṭṭi¹ (or the Pallava king) and the Vallava (Ballaha or Rāshtrakūṭa) king². This we may account for by the statement (in Bn 141, Mi 110, and DB 68) that Avinīta, acting on the advice of his own *guru*, had set aside Durvvinīta (from the succession) in favour of another son, but that Lakshmī (the goddess of sovereignty) of her own accord came and embraced his broad chest. Then, (in Nr 35) Durvvinīta is said to have captured Kāḍuveṭṭi on the field of battle and placed his own daughter's son Jayasimha-Vallabha on his hereditary throne.

and considers that the engraver, being careless, has written Sōma for Saumya. Nakshatra Svāti never falls near 5th Māgh śuddha, but the astrologer consulted, he thinks, may have carelessly taken Māgh vadha, and given Svāti, which falls only a day in advance of the 5th for S 388. Dr. Kielhorn's calculations (*id.* xxiv, 11) give the same results.

¹ Kāḍuveṭṭi or Kāḍava-Rāja is the common designation in Mysore inscriptions for the Pallava king. The former name survives in Kārveṭi-nagara, in the North Arcot District.

² This rendering has been suggested by Mr. Narasimhachar (MAR, 1912). and he points out the interesting parallel occurrence, some centuries later, when the Ganga king Śivamāra-Saigoṭṭa, after his release from captivity, was crowned with their own hands by the Rāshtrakūṭa king Gōvinda Prabhūtarsha and the Pallava king Nandivarmma, as related in Yd 60 and Nl 60. The proposed identification of Jayasimha is also due to him.

Now Jayasimha-Vallabha is the name given in the Aihole inscription (EI, vi, 1) as that of the Chālukya prince who, in the Yewūr, Kauṭhem and other grants (IA, xii, 12; xvi, 15), is said to have gained a footing for the Chalukyas by subduing a Rāshtrakūṭa king named Indra, the son of Kṛishṇa. If we may identify these two Jayasimhas as the same person, it follows that he had a Ganga mother and a Chalukya father. But it must be admitted that the Gangas (who were of the Solar race) nowhere claim such a connection with the Chalukyas (who were of the Lunar race), unless we are to understand the solitary statement (MAR, 1912) that Durvvinīta was of the Kṛishṇa-*kula*¹ (and therefore Lunar race) as making such a claim at this particular period (perhaps through his mother). In any case, a Rāshtrakūṭa Kṛishṇa here also appears in contact with the Gangas at this time.

Putting together the various coincident items, the following appears to have been the state of affairs. The Ganga king Avinīta (whose mother was a Kadamba princess, the sister of Kṛishṇavarmmā) married the Punnād Rāja's daughter, and had by her his son Durvvinīta. This son he set aside (from the succession) in favour of another son (no doubt born of a different mother), and the latter obtained the Koṅgaṇi (or Ganga) crown from (or with the support of) the Pallava and Rāshtrakūṭa kings. Nevertheless, Lakshmī (the goddess of sovereignty) came to Durvvinīta of her own accord, and he on his part entered into alliance with the Chalukya prince, giving him his daughter in marriage. The son born of this union was Jayasimha-Vallabha. Durvvinīta next seized Kāduveṭṭi (the Pallava king) on the field of battle and placed Jayasimha-Vallabha on his hereditary throne. And he in his turn made good the Chalukya supremacy for the time being by defeating the Rāshtrakūṭa, the son of Kṛishṇa, but was eventually, it appears, slain in an encounter with Trilōchana-Pallava.

It is clear, as Dr. Bühler remarked, that Rāshtrakūṭas ruled in the Dekhan in the 3rd to the 5th centuries. And I may add that although no other evidence has yet come to light that the Kṛishṇa-Rāja Rāshtrakūṭa of that period was called Akālavārsha, the family custom was no doubt adhered to. This identification, if it could be accepted, Dr. Fleet admitted, would of course be a strong argument in favour of the genuine antiquity of the Mercara plates.

As regards the Kadamba king Kṛishṇavarmmā, we are introduced in Bl 121 to two so named in that family. The first was the great-grandfather of the second, the donor of the grant, which is dated only in the regnal year. The first Kṛishṇavarmmā is described as performer of the horse sacrifice, and as having married the daughter of Kaikeya, by whom he had a son Vishṇuvarmmā. The latter is the donor in Kd 162, which is also dated only in the regnal year. Here too his father is said to have performed the horse sacrifice, and besides to have had an elder brother Śāntivaravarmmā. This is another form of the name Śāntivarmmā, who was the son of Kākustha according to the Tālagunda pillar (Sk 176; EI, viii, 24). Kākustha is there said to have given his daughters in marriage to the Gupta and other kings. This there can be no doubt, as previously said, refers to Samudra-Gupta, who is the only Gupta known to have made an expedition to the South, as recorded on the pillar at Allahabad. Now Samudra-Gupta belongs to the latter part of the 4th century. Kākustha's younger son Kṛishṇavarmmā may therefore be placed in the first part of the 5th century, and his sister could naturally be the mother of Avinīta, who was ruling from about 430.

¹ Here, of course, the god Krishna. See also a similar claim for the Changālvās, p. xiii.

It has thus been shown that both Akālavārsha Rāshtrakūṭa and Kṛishṇavarṃmā Kadamba can be accounted for as belonging to the period of Avinīta Koṅgaṇi, the Ganga king. The direct and unaffected way in which they are mentioned in the plates, without any boast or demonstration, bears on the face of it the aspect of truth, and cannot have been intended in any way to deceive or mislead. The plates are consequently so far justified as valid and reliable records.

The first Kṛishṇa or Kannara Akālavārsha of the Rāshtrakūṭa or Ratta line previously known to us occupied the throne in about 760 A.D., and the earliest Rāshtrakūṭa inscriptions that have been found in Mysore are of the time of his son, Jagattunga Prabhūtavārsha Śrīvallabha, or Gōvinda II (Cl. 33, 34). This is the king mentioned by Jinasēna as then ruling in the South in his Jain *Harivamśa*, composed in 783.

Akālavārsha's minister, the donor of our grant under consideration, does not give us his own name, nor any other particulars regarding himself. He may therefore have retired from public service, and taken up his residence in the Mysore country, possibly at Talakād, the Ganga capital, where he made the grant. He may even have been a Mysorean, come back to end his days in his own country. Badaneguppe, the subject of the grant, still exists under the same name, and some of the other villages mentioned can be identified (see note to translation).

The plates were engraved by Viśvakarmma, which we know from other instances was a common official designation for the court engraver. It occurs as far back as the 3rd century as that of the engraver of the Kadamba grant on the Malavalli pillar (Sk 264), and the older Āndhra or Śātavāhana grant of Śātakarṇṇi which precedes it on the same pillar may also have been engraved by the same. Many of the Ganga grants on copper plates were engraved by a Viśvakarmma at various dates wide apart.

The Pūnād Six Thousand was situated in the south-west of Mysore, adjoining Coorg, and is interesting on account of its antiquity. For it is the Punnāṭa to which the Jain immigrants from the north, under Bhadrabāhu, in the 4th century B.C., took their way when their leader remained behind at Śravaṇa-Belgoḷa (in the Hassan District) in expectation of his death, being waited on in his last moments by one single disciple, believed to be the distinguished Chandra-Gupta. Harishēṇa, in his *Bṛhatkathākōśa*, dated in 931, says that the whole Saṅgha went by the guru's direction to the Punnāṭa country, situated in the South.¹ It is further mentioned in the 2nd century A.D., by Ptolemy as Pounnata, 'where is beryl.' In the 5th century the Ganga king Avinīta married the Punnād Rāja's daughter, and the province thus came to be annexed to Gangavāḍi under their son Durvvinīta. Jinasēna, before mentioned, was of the Bṛhat-Punnāṭa-saṅgha. An inscription of the Punnād Rājas² gives Kitthipura as their capital, which is identified (Hs 56) with Kittūr on the Kabbani river in the Heggaḍadēvankōṭe tāluq.

It is strange that stone inscriptions of the time of Akālavārsha II, who ruled from 884 to 913, have been found in the Dēvanhalli tāluq (Dv 42, 43), relating to a local Punnād, a village circle which, in a neighbouring inscription of the 14th century (DB 38), is described as the Punnād Seventy. The correspondence in names is singular, but there is otherwise no apparent connection with the incidents in the Mercara plates.

The Ganga lineage, as first brought to our knowledge in these plates, begins with Koṅgaṇi-mahādhirāja, whose son was Mādhava-mahādhirāja, whose son was Harivarṃma-

¹ *Saṅghō'pi samastō guru-vākyataḥ dakṣhiṇā-patha-dēśastha-Punnāṭa-vishayaṁ yayau.*

² *Ind. Ant.* xii, 13; xviii, 366.

mahādhiraṇja, whose son was Viṣṇugōpa-mahādhiraṇja, whose son was Mādhava-mahādhiraṇja, whose son, by a princess who was the sister of the Kadamba king Kṛiṣṇavarṃma-mahādhiraṇja (and probably a daughter of the Kadamba king Kākustha), was Koṅgaṇi-mahādhiraṇja, named Avinīta. The descriptive epithets applied to each of these kings, though novel at the time the plates were first deciphered by me, are now familiar enough from their repetition in so many Ganga inscriptions that have since been obtained.

The next three inscriptions, in order of date, are also Ganga and Jain, but on stone,¹ as are all the rest. The date of the first is 809 Śaka (888 A.D.), the 18th year of the reign of Satyavākya-Koṅgaṇivarṃma-dharmma-mahārājādhiraṇja, lord of Kovalālapura, lord of Nandagiri (Nandidroog). The king, who is described as the Permmanaḍi, gave to a Jain priest, for the Satyavākya-Jina temple of the Penne-kaḍaṅga, the twelve hamlets of Biliūr in Peddoregare, or the bank of the Peddore or Beddore. This name, meaning the big river, is generally the designation of the river Kṛiṣṇā in Kannaḍa inscriptions, but here it means the Lakshmanāṭṛtha, which is still called the Doḍḍa-hole or big river in Coorg. Among the witnesses are named the officials of the Ninety-six Thousand, that is Gangavāḍi, and of the Beddoregare Seventy, the village circle aforesaid. Among the guardians or trustees we have those of the Male Thousand (the hill country), and the Five Hundred.² The grant was engraved by Sedōja.

The donor was the Ganga king Rājamalla or Rāchamalla Satyavākya II, who reigned from 870 to 907. His nephew Ereyappa was at one time governor of the Koṅgaḷ-nāḍ Eight Thousand (Hs 92), which, as will be seen farther on, may have included the Yēlusāvira or Seven Thousand country in the north of Coorg. The title Permmanaḍi or Permmānaḍi, also written Permmāḍi, was first assumed by the Ganga king Śrīpurusha, who reigned from 726 to 776, and is applied to all his successors. According to Nr 35 it previously belonged to the Pallavas, but on Śrīpurusha's crushing defeat of (the Pallava) Kāḍuvēṭṭi of Kāñchī, he took away from him this title. After the Ganga power was overthrown in 1004, the Nolambas, who represented the Pallavas, resumed the title (Dg 71).

The mention of the Penne-kaḍaṅga is of considerable interest, as shewing the antiquity of the *kaḍaṅgas* or war trenches found in a great part of Coorg. They are carried over hills, woods and comparatively flat country for miles and miles, at some places branching off in various directions or encircling hill-tops. Some are nearly 40 feet from summit to bottom of ditch, and often taken along hill sides with an angle of 80° to the horizon. In the Mendala-nāḍ they show great regularity and are broad and deep, the lower side of the ditch facing the open country, but in Kiggat-nāḍ they are of smaller dimensions. There is no doubt that they were war trenches, and may have served as covered ways, but it is more than probable that at the same time they formed, at least to some extent, also the boundaries between the different nāḍs. Similar earthworks were constructed by the ancient Britons. Mr. Wilkins, in an article³ headed "Were the Ancient Britons savages?" says—"They are extremely difficult of access from the steepness of the mountain heights on which they were formed. This difficulty the primitive engineer greatly increased by the most simple and natural means. He sunk one or more deep trenches round the summit of the hill and raised lofty banks with the excavated

¹ The versions of these published by the Rev. F. Kittel in *Ind. Ant.* vi, 99 ff are not trustworthy, as they contain many errors (see xiv, 76).

² The Five Hundred, here and in No. 4, may be the Five Hundred *Svāmīs* of Āryyāvāle or Ayyāvāle (now Aihole, in the Bijapur District), regarded as the heads of the *vīra-Baṇaṇju-dharma*, or merchant class.

³ *Fortnightly Review*, April 1875.

soil. Undoubtedly this is the most ancient species of rampart known ; it existed ages before the use of mural fortifications, and originated in all probability with the nations of the east.¹

Then follows No. 3, which is of the time of the same king, but undated. It records the binding on of the *Permmāṇi-paṭṭa* (by euphony *vaṭṭa*) on the son of a *gūvunṇa* or farmer, and the fixing of the land rent and rice dues in permanence for the estate or *kalnūḍ* granted him. The inscription was engraved by Sōmayya. The *paṭṭa* was a golden band or ribbon to be worn on the forehead, inscribed with some title of honour, in this case that of the king. It was a symbol of royalty, but also conferred as a mark of royal favour. *Kalnūḍ* was the term generally applied to the portion of land granted for public services, or to the family of a man who fell in war.

Here intervene three fragmentary Ganga inscriptions, Nos. 60, 74 and 28. The first, which is without date, records the grant of a village to apparently Ereyarasa for an agrahāra, and also a grant by a man who, with other names, bore that of Koṅgaṇivarmma. It may belong to about 900 A.D. The second, also without date, records the death of one of Ereyapa's followers. The third is dated in Śaka 866 (944 A.D.). It is a memorial of self-sacrifice, such as are recorded in several instances during the Ganga and later periods. A man named Būchaga had himself beheaded in fulfilment of a vow, and his mother set up this monument to him. These vows of self-immolation were taken with the object of securing the accomplishment of some cherished desire. Thus, Sb 479 informs us of a man who, in about 991, gave up his head to a goddess at Hayve in order that the king Śāntivarmma might have a son. In 1050 a servant had his head cut off in order to die with the king Pompala (Ct 31). In 1123 a cowherd vowed his head to swing before the god at Koṇḍasa-bhāvi if the king should have a son (Sk 246). Other instances are mentioned in my *Mysore and Coorg from the Inscriptions*, ch. iv. The mode in which these decapitations took place was as follows, as represented in sculptured stones. The votary was seated with his back to a tall elastic rod fixed in the ground behind. This was forcibly bent down over the head of the victim and made fast by a hook to the top-knot of hair. On being severed from the body, the head flew up, carried with the rebound of the rod released from its tension.

No. 4 is another Ganga inscription, dated in Śaka 899 (978 A.D.). It is also of the time of a Satyavākya-Koṅgaṇivarmma-dharmma-mahārājādhirāja, lord of Kōlālapura, lord of Nandagiri, whose name was Rāchamalla-Permmāṇi. But this was Satyavākya IV, and his younger brother Rakkasa, who, along with other epithets, has that of *aṇṇana-baṇṇa* (elder brother's warrior), was governor of Beddoregare (see No. 2 above). A Jain priest, whose spiritual descent is given, a resident of Śrī-Belgoḷa (Śravaṇa-Belgoḷa) acquired possession of Perggadūr (Peggūr where the inscription is), and the *posa-vūḍaya* or new trench, secure against obstruction. The witnesses include the officials of the Ninety-six Thousand and of the Peddoregare Seventy. Among the guardians or trustees are the four Malepas or hill chiefs, and the Five hundred¹. The grant is apparently described as Śrīpurusha-mahārāja's gift². If this be correct, the king must have reverted to the use of an ancestral popular name. It was engraved by Chandanandiyayya, and is called the *śāsana* of the *basadi* (or Jain temple) of Perggadūr.

¹ See note, p. 8.

² This name has come up in the most recent impression, and is well known as that of a Ganga king who ruled 726 to 776 A.D., but has not been hitherto met with subsequent to that period. In the impression in my first edition and in that given in *Ind. Ant.* vi, 102, it is clearly Śrīpurada mahārāja, the mahārāja of Śrīpura, perhaps the Sirivur mentioned in No. 65. A very slight change is required to turn *Śrīpurada* into *Śrīpurusha*.

The date of this inscription requires some explanation. It is given as the *Nandīśvara-talpa-devāsam* of *Phālguna-śukla-pakṣa*. According to information from a Jain source, it appears that Nandīśvara is the name of an island in the Jain cosmography, the eighth from Jambu-dvīpa. A plan of it on stone or brass is kept in many Jina temples, and a Nandīśvara temple in conformity with the plan has, it is said, been lately erected by the Jains in Delhi. From the 8th of the bright fortnight in the months Āshāḍha, Kārttika and Phālguna, till full moon, is the time of the Nandīśvara-pūjā, or observance of the season when certain deified beings—Saudharmendra, Īśānendra, Chāmara and Vairōchana—assemble for worship at the island of Nandīśvara, which has fifty-two Jina temples on it. These are also the approved times for the commencement of any religious vows. The authorities for these statements may be found in *Trilōkasāra* and in *Nandīśvara-bhakti*. The date of our inscription must therefore be taken as Phālguna śukla 8, the beginning of the Nandīśvara days in that month.

The title of *aṇṇa-baṇṭa* given to the prince Rakkasa is also used with regard to him in SB 60. In Sp 59 we have an inscription of the same Rakkasa-Ganga Rāchamalla when on the throne, on which he succeeded his elder brother. He was the patron of the Kannada poet Nāgavarmma, the first of that name, author of the *Chhandōmbudhi*, who, in the introduction of his work, has verses relating to himself, beginning *arasam Rakkasa-Gangam*, found in the several palm leaf copies.¹

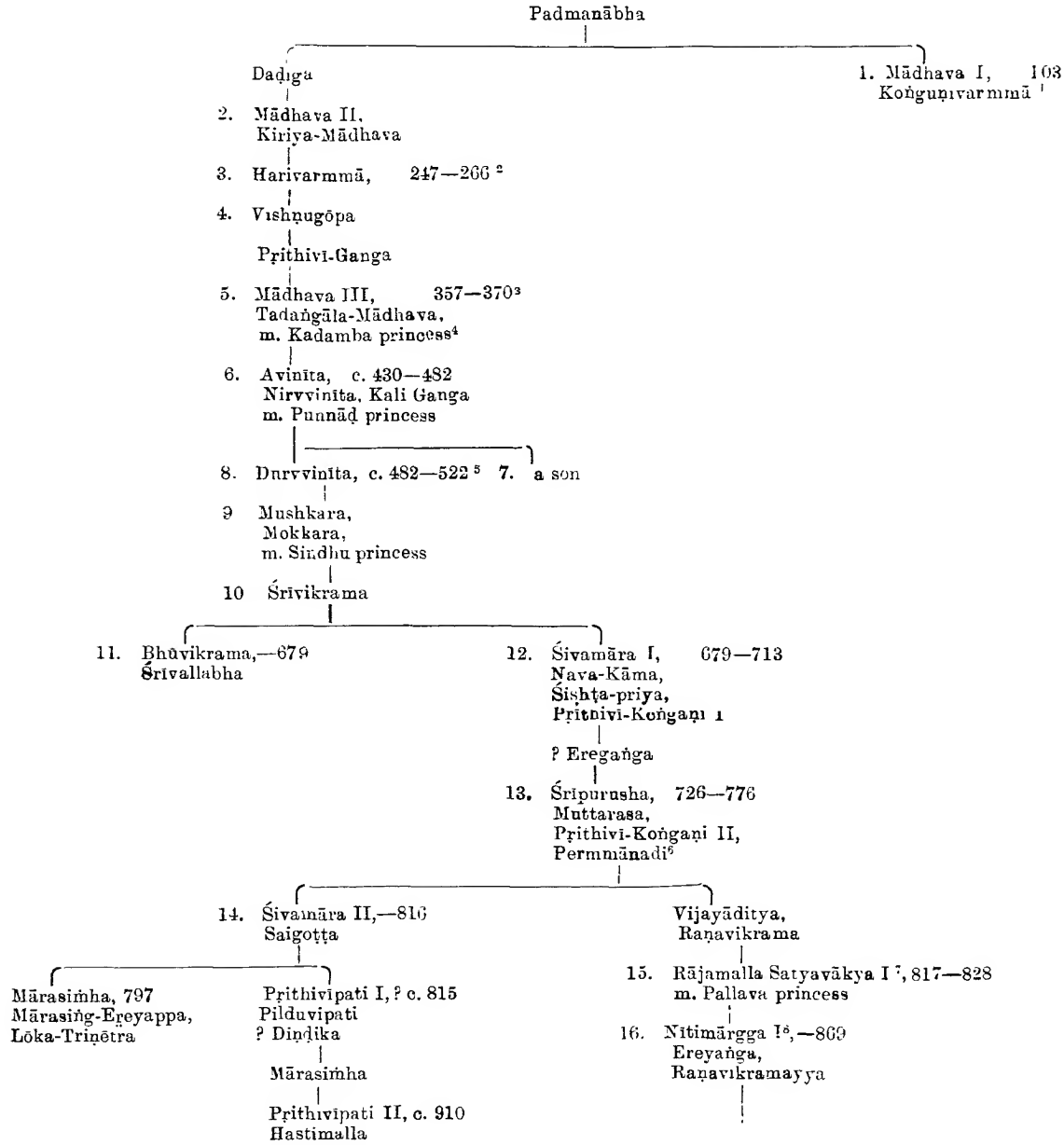
The term *vāduga* is used in mentioning the new trench, instead of *kaḍaṅga*, but it refers to the same thing. From this inscription and No. 10 it is evident that a close connection existed between the Jains of Coorg and those of Śravaṇa-Belgoḷa in Mysore. The four Malepas or hill chiefs were no doubt at the head of the Male Thousand mentioned in No. 2. The Hoysala kings have the title Maleparol-gaṇḍa or Malaparol-gaṇḍa, meaning champion among the Malepas, but who in particular are intended does not appear. With regard to Śrīpura, this is the name of a place where a Jain temple is stated to have been erected in the Dēvarhalli plates (Ng 85). It also occurs in the Hosūr plates (Gb 47). From the latter it may be conjectured that it was near Gūḍalūr, which is at the western foot of the Nilgiris on the Wynaad boundary. But this is uncertain. A Sirivūr is mentioned in No. 65, which would be in Coorg.

The next inscription (No. 5) is dated in Śaka 921 (1000 A.D.) and is of the time of the last Gaṅga king, though no mention is made of any king. It refers to a man who had served his time with Kuṇindora, which may be the name of one of the Coorg houses, and thus furnish evidence of their antiquity. He then set up for himself, and to expiate any guilt in taking forcible possession of certain places (named), bathed in the stream, and worshipping Rāmēśvara, made a grant of land for *dharma* or charity.

As the Gaṅga inscriptions in Coorg end here, it may be useful for reference to give a table of the whole of the kings, based on the information that has now been obtained from a host of inscriptions in Mysore and surrounding countries, the Mercara plates (No. 1) having been the first that brought the dynasty to light. Further particulars will be found in my work *Mysore and Coorg from the Inscriptions*, published by Constable & Co., London, in 1909.

Of the Ikshvāku or Solar race, was Dhanañjaya
|
Harīschandra, king of Ayōdhyā
|
:

¹ For reasons unknown the Rev. F. Kittel has omitted these in his edition called *Nāgavarma's Canarese Prosody*, published at Mangalore in 1875, but refers to them in his Kannada-English Dictionary, under *Ganga* and *Ajitasēna*.



¹ This name is applied to all the kings to the end. The Tamil chronicle *Koṅguḍēsa-rājākkaḷ* says that he was ruling in 189 and reigned for 51 years.

² In the same Tamil chronicle 288 is given as a date in his reign.

³ In addition to the grants of his reign mentioned in my *Mysore and Coorg from the Inscriptions*, one has since been discovered at Melekōṭe in the Tumkūr tāluq, which is unique in being made to a Buddhist (MAR. 1910). From the mention of the Avaniya-nadi among the boundaries, the site of the grant seems to have been in the neighbourhood of the old religious centre named Āvani, in the Mulbāgal tāluq of the Kolar district. Unfortunately one plate is missing, which may have contained the date.

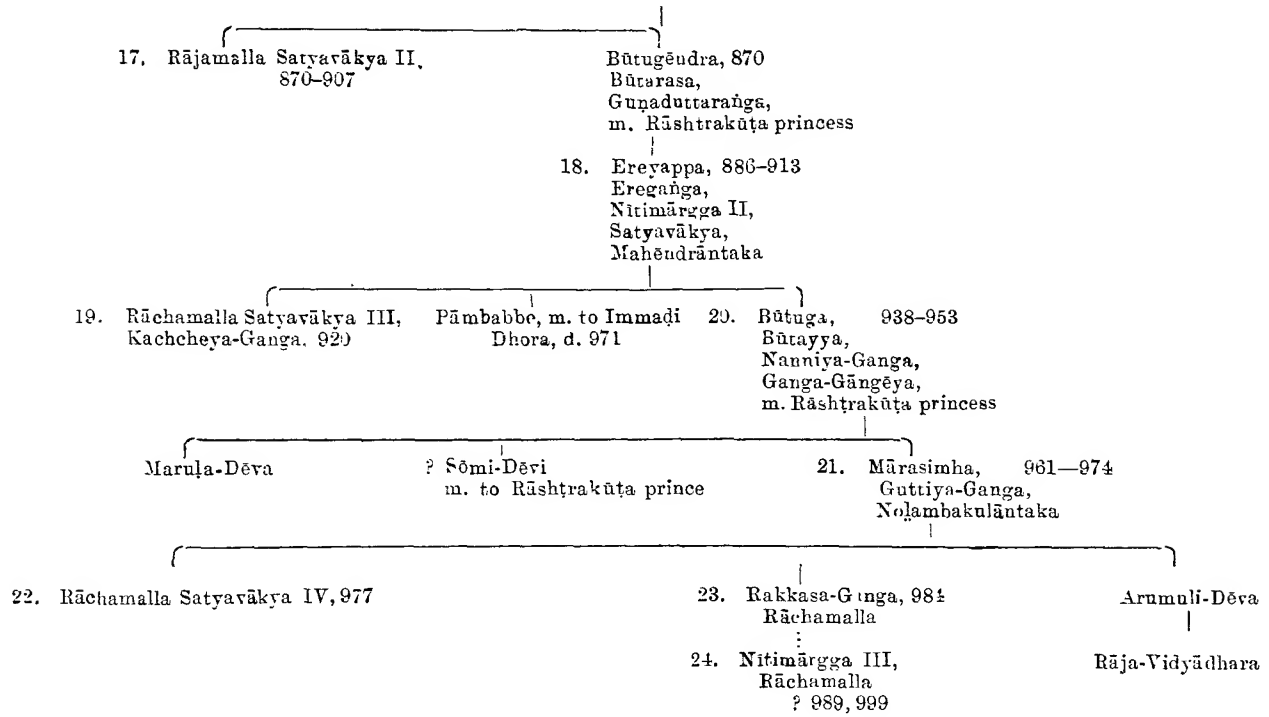
⁴ At this point, between Mādhava III and Avinīta, the Tamil chronicle inserts a Diṇḍikara-Rāja or Hariśchandra, who ruled for only a short time. An inscription containing the name of Diṇḍika-Rāja has lately been discovered at Śravaṇa-Belgoḷa, engraved in characters like those of the Bhadrabāhu inscription SB 1. (MAR. 1909).

⁵ More recently a grant of his 40th year has been obtained, at Gummaredḍipura, Śrīnivāspur tāluq (MAR. 1912), which contains fresh information of importance. It states that he was himself the author of a *Śabdāvātāra*, and of a version in Sanskrit of the *Valḷukathā*, which, from the corresponding passage in Tm 23, apparently means the *Bṛihatkāthā*.

⁶ This title is used of all the subsequent kings, often alone, without any name.

⁷ These names are used as titles by all the kings that come after.

⁸ This name is used as a title by the kings that follow.



CHŌLAS

The Ganga sovereignty was overthrown by the Chōlas, an ancient line of kings in the Tamil country, and they became the dominant power in the south and east of Mysore and in Coorg for a little more than a hundred years. Their early capital was Oreyūr (Warriore, near Trichinopoly). But the one with which they are chiefly identified is Tanjore, and they also took the capital city Kānchī from the Pallavas. In the course of the campaigns in which they subjected the Pallavas and the Eastern Chālukyas, the latter of whom were aided by the Rāshtrakūṭas, the Chōla king Parāntaka had in 921 uprooted the Bāṇas, who ruled in the east of Mysore and claimed to be friends of the Rāshtrakūṭa king Kṛishṇa II. He then conferred the title of Bāṇādhirāja on the Ganga prince Prithivīpati, giving him the name Hastimalla. But the Gangas being closely allied by intermarriages with the Rāshtrakūṭas, the Ganga king Būtuga in 949 slew, at Takkōlam (near Arkōnam), the Chōla king Rājāditya, who was at war with the Rāshtrakūṭa king Kṛishṇa III. The latter, who was Būtuga's brother-in-law, rewarded him with the Banavase Twelve Thousand (the Shimoga District), and claims to have captured Kānchī and Tanjore. In 997 the Chōla king Rājārāja had gained a footing in the east of Mysore (Ht 111). But in 1004 his son Rājēndra-Chōla, who was in command of the Chōla army, succeeded in capturing Talakād, the Ganga capital, and brought the Ganga power to an end. The conquest of all the south and east of Mysore, in an arc extending from Arkalgūd in the west, through Seringapatam, and north by Nelamangala to Nīḍugal, was speedily effected, and Rājēndra-Chōla gained the title Gangaikoṇḍa-Chōla.¹

In their operations westwards the Chōlas were opposed by the Changālvas, who were ruling in the Huṃsūr tāluq of Mysore and in Coorg. But these were defeated in a decisive battle at Panasoge or Hanasoge on the Kāvērī, and the Changālvas thus came under the

¹ There is a belief, I am informed by Mr. Krishna Sastri, that he obtained it through subduing various kings up to the Ganges and compelling them to bring the sacred water of the river to pour into the tank he had made at his capital Gangaikoṇḍachōlapuram.

domination of the Chōlas. The victory over them was due to a warrior named Manija under the general Panchavan-mahārāya. He was rewarded by the Chōla king Rājarāja with the title of Kshattriya -śikhāmaṇi Koṅgālva (Cg 46) and granted an estate at Mālavvi (now Mālambi). The Koṅgālva territory extended over the Arkalgūd tāluq of Mysore and the Yēlusāvira country in the north of Coorg. Both the Chaṅgālva and Koṅgālva kings from this time have Chōla prenomen, denoting their subordination, and the Chōlas in the list of their conquests include Kuḍa-malainād, which indicates the Coorg hill country, Kuḍagu or Koḍagu-malenād, as expressly stated in TN 122.

CHAṆGĀLVAS

The Chaṅgālvas or Chaṅgāluvas are a line of kings of much interest, having ruled in the west of Mysore and in Coorg from the 10th to the 17th century. Their original territory was Chaṅga-nād (Hs 97), corresponding chiefly with the Huṃsūr tāluq. They claim to be Yādavas and of the Lunar race (Hs 63, Yd 26), descended from a king named Chaṅgālva, who was in Drāvati, and having defeated Bijjala, seized his titles. This Chaṅgālva cannot be traced, and there is nothing to show what Bijjala is meant. The kings are generally styled *mahā-maṇḍalika maṇḍalēśvara* or *mahā-maṇḍalēśvara*. They were originally Jains, and are first met with in connection with Panasoge or Hanasoge, on the south of the Kāvērī in the north-west of the Yeḍatore tāluq, where there are many ruined *basadis*. These, according to Yd 26, were set up by Rāma, the son of Daśaratha, the elder brother of Lakshmaṇa, and husband of Sītā. The Jain priests of the Hottage (or Pustaka)-gachchha claim exclusive jurisdiction over *basadis* at Panasoge and at Tale-Kāvērī in Coorg, which may perhaps have been the limits of the Chaṅgālva kingdom east and west.

One of the *basadis* or Jain temples at Panasoge set up by Rāma was endowed by the Ganga king Mārasimha, who reigned from 961 to 974; and was rebuilt by Nanni-Chaṅgālva (Yd 25). He is the first Chaṅgālva of whom we have any certain knowledge, and as he had the prefix Rājendra-Chōla before his name he belongs to the beginning of the 11th century. But as their kingdom was subdued by the Chōlas at the time when the Ganga power was overthrown in 1004, the Chaṅgālvas must have been an established line of kings prior to that. Their inscriptions are found mostly in the Huṃsūr and Yeḍatore tāluqs and in Coorg.

The subjugation of the Chaṅgālvas by the Chōlas seems to have resulted from their defeat at Panasoge by the Chōla general Panchavan-mahārāya (Cg 46); and the subsequent kings for more than a century bore Chōla prenomen. When the Chōlas were expelled from Mysore by the Hoysalas in 1116, the Chaṅgālvas strove to maintain independence. But they were compelled in the end to submit to the Hoysalas. And when the Hoysala power was overthrown in the 14th century by Moslems from the North, the Chaṅgālvas passed under the dominion of the new Vijayanagar empire then established. At length they were conquered in 1644 by one of the Mysore kings,—these having risen to power after the fall of Vijayanagar—, and their dynasty was thus brought to an end.

It is difficult to draw up a consecutive table of the kings, as they are mostly mentioned only as Chaṅgālvas, without any individual names, down to the end of the 13th century. Nanni had the prenominal Rājendra-Chōla, but his successors generally had that of Kulōttuṅga-Chōla, and when the Chōlas disappeared from Mysore, seem to have used only Kulōttuṅga, without the Chōla. They had some time before this embraced the new Lingāyit religion and were devoted Śaivas. Their family god was now Mallikārjuna, whose temple was on the Bettadpur hill in the Huṃsūr tāluq, and this they named Śrīgiri, no doubt after the famous Śaiva sacred hill Śrīparvata in the Karnūl District.

The following are some of the names that are met with in the earlier period, with their dates, and references to the inscriptions in which they occur :—

Nanni-Chaṅgālva	1034 (Yd 37), 1037 (Hg 104)
” ”	c. 1060 (Yd 25, 26)
Mādēva	1090 (Ag 65)
Oḍeyātya	1097 (Hs 57)
Annadāni	1106 (Cg 51)
Mahadēva	1174 (Hs 20)
Pemma-Vīrappa	1175 (”)
Sōma-Dēva, Boppa-Dēva	1245-52 (Ag 53)
Malli-Dēva	1280 (Bl 89)
Malli-Dēva, Harihara-Dēva	c. 1280 (Cg 54, 55)
” ”	? 1296 (Cg 45)
Harihara-Dēva	1297 (Cg 59)

The inscriptions of 1034 and 1037 do not mention the name Nanni, but they no doubt belong to him, as in the latter, Panchavan-mārāya, the victor over the Chaṅgālvas, is said to have then bound *paṭṭas*, or badges of honour, on certain *gāruṇḍas*. Mādēva has various epithets applied to him. Besides being entitled to the *pañcha-mahā-śabda*, he is styled Nigalaṅka-malla. He may be the Tribhuvanamalla of Cg 61. But the Chaṅgālvas were apparently lifting their heads too high. So, in about 1104, the Hoysala king Ballāla I led an expedition against Chaṅgālva (Hn 162). In 1106 Annadāni is mentioned (Cg 51), but shorn of titles. He is not said to be a Chaṅgālva, but as their family god was called Annadāni-Mallikārjuna, he was very likely one, who built the temple for it. In ? 1124 we find Chaṅgālva helping the hill chiefs against the Hoysala army (Bl 178). But in 1130 Vishnuvardhana is described as a submarine fire to the ocean the Chaṅgālva king (Cm 137), and in 1139 the Chaṅgālva *purāṇika* had to apply to the Hoysala king for confirmation of a grant (Cn 199). In 1145 Nārasimha I is said to have slain Chaṅgālva in battle, and seized his elephants, horses, gold and new jewels (Ng 76). In 1155 Nārasimha's general Chōkimayya brought the Chaṅga king's territory into subjection to his sovereign (Hn 69). An inscription of 1169 says of Gōvi-dēva, the younger brother of Biṭṭi-dēva, the chief of Huliya under Nārasimha, that the wounds he inflicted with his spear on the face of the elephant on which the Chaṅgālva king was seated resembled the characters of an inscription recording his own valour. In 1171 Sōvi-dēva, the Kadamba governor of Banavase, took Chaṅgālva prisoner and put him into irons, as he had vowed he would (Sb 345). When Nārasimha's son, the prince Ballāla, made a tour through the hill countries in the west, Chaṅgālva is named as one of the kings who was compelled to do homage to him (Bl 86). But after Ballāla had come to the throne, he had to send an expedition in 1174 under his general Beṭṭarasa against the Chaṅgālva king Mahadēva, who had retired to Coorg and fortified himself at Pālpāre in Kiggatnād. Beṭṭarasa marched there, and having destroyed him, made Pālpāre the seat of his own government. But the Chaṅgālva Pemma-Vīrappa, perhaps Mahadēva's son, afterwards attacked him at Pālpāre, aided by Bāḍagaṇḍa Nandi-dēva, Uḍeyāditya-dēva of Kuruche, and others 'the Koḍagas of all the nāḍs'. Beṭṭarasa was near being altogether worsted, but secured the victory through the devotion and bravery of one of his officers (Hs 20). This is the first express mention of the Koḍagas that has been met with in inscriptions. The Chaṅgālvas seem after this reverse to have submitted to the Hoysalas. For in 1175 we have grants made in Coorg by Ballāla II (Cg 65, 70).

In apparently about 1280 there is mention (Cg 27) of a Chaṅgālva in connection with a Munivarāditya, who seems to have been ruling in ? 1264 (Cg 75). A chief of this name is said (Cn 203) to have presented in 1223 an emerald to the Hoysala king Nārasimha II, who, no doubt on account of its being of unique size and value, added it to his necklace and celebrated the event by a feast in Chūdavāḍi (the Chūdagrāma or Muḍiyanūr in Muḷbāgal tāluq—see Mb 157), where he was at the time encamped during his campaign against Magara. This Munivarāditya must be a different person from the one in the present inscriptions, as the title in the other seems to have belonged to a chief of Mēlai (or western)-Mārāyapāḍi (in the Kaḍapa District) in 1124 (Ct 162); whereas the present Munivarāditya may more probably be connected with the Mulivarāditya-nāḍ or Munivarāditya-nāḍ mentioned in No. 45 in 1296, which was evidently in Coorg, and probably to the east of Merkara.

This last inscription was written by the *sēnabōva* of Kopana-tīrtha, which is a place deserving of notice. It is in all probability the Kopal or Koppal, situated in Raichūr District, in the south-west of the Nizam's Dominions. It was a great sacred place or *tīrtha* of the Jains, and is mentioned in the 9th century by the Rāshtrakūṭa king Nṛpatuṅga in his *Kavirājamārgga* as one of the four cities in which the pith of the Kannada language was spoken. It is no doubt the Koppam where a sanguinary battle took place in 1052 between the Chōlas and the Western Chālukyas. The Chōla king Rājādhirāja was slain, but his brother Rājendra-Dēva took command and succeeded in putting to flight the Chālukya king Āhavamalla. Koppam in this connection is described as a *tīrtha* on the Pērār or big river, a designation generally applied to the Krishnā, but here apparently referring to the Tunga-bhadra. In 1113 Ganga-Rāja, the victorious general of the Hoysala king Viṣṇuvarddhana, is said (SB 47), by his restoration of ruined Jina temples throughout Gangavāḍi, to have made it shine like Kopana. In modern times its hill fort was occupied by Ṭīpu Sultān in 1786, and rebuilt by him with the assistance of his French engineers. Sir John Malcolm pronounced it the strongest fort he had seen in India. It is now the chief place in the *jūḡḡr* of the first Sir Sālār Jung, the eminent Haidarabad minister.

In 1252, the Hoysala king Sōmēśvara, who had taken up his residence at Kaṇṇanūr or Vikramapura, near Śrīraṅgam and Trichinopoly, in the Chōla country which he had subdued, on the death there of his Tamil wife, resolved to revisit the capital Dōra-samudra (Halebīḍ in the Hassan District). Sōma-Dēva and Boppa-Dēva, the two Chaṅgālvas who were jointly ruling then, came to receive him at Rāmanāthpur, which they had rebuilt in 1245 (Ag 53). This was probably the boundary of their kingdom, and the place where the king had to ford the river Kāvērī, as perhaps the epic hero Rāma had done in older times. From the same inscription we learn that the Chaṅgālva capital since 1245 had been at Śrīrangapaṭṭana. This does not mean Seringapatam in Mysore, but the place called Kodagu-Śrīrangapaṭṭana (see Cg 25), which is in Coorg, south of the Kāvērī near Siddapur. Malli-Dēva and his son Harihara-Dēva are mentioned in 1280 and 1291 (Bl 89, Cg 54, 55, 59). Subsequently, during the 14th century, when the Muhammadan invasions from Delhi took place, and the Hoysalas and other southern powers were swept away, we meet with no Chaṅgālvas. Nos. 67 of ?1360 and 58 of ?1380 are doubtful.

But in the 15th century the Chaṅgālvas again appear, and soon made their capital at Nanjarāyapaṭṭana or Nanjarāyapaṭṭana, of which place they henceforward call themselves the Rājas. It still gives its name to the northern tāluq of Coorg, and is situated in Coorg, north of the Kāvērī where it turns north and becomes the common boundary of Coorg and Mysore. The following is a list of the kings in this later period. Hs 63 gives the genealogy to 1502,

and Hs 24 to 1567. Mangarasa, in his *Jayanṛīpa-kāvya*, written in about 1509, says that his father was descended from the minister of the Chaṅgāḷva kings, and that the latter derived their origin from Kṛishṇa, that is, were Yādavas.

Nāga	
Raṅga	
Piriya, Piryyana	
Nanja-Rāja ¹	1502-33
Nanjunḍa-Rāja	
Śrīkaṇṭha-Rājaiya, Śrīkaṇṭharasu	1544
Vīra-Rāja-Voḍeyar	1559-80
Piriya-Rājaiya-Dēva, Rudragana	1586-1607
Nanjunḍa-Dēva	
Nanja-Rājaiya-Dēva	1612-19
Kṛishṇa-Rājaiya-Dēva	1617
Vīra-Rājaiya	1619-44

Nanja-Rāja was the founder of Nanjarāyapaṭṭaṇa or Nanjarāyapaṭṭaṇa, the new capital, which was named after him. Śrīkaṇṭha-Rāja seems to have been an important person, and in one case (Hs 24) is given supreme titles. This was in 1567, in his son's time. But from Hs 25 it would appear that in 1544 he was indebted to Aubhalēśvara-arasu of Nandiyāla for the grant of a palanquin, and in No. 10 of that year is not mentioned at all. Piriya-Rāja rebuilt Singapaṭṭaṇa and changed its name to Piriyaṭṭaṇa (the Periapatam of English histories), naming it after himself (Hs 15). This seems to have been a secondary capital.

All these kings were subordinate to Vijayanagar, which was represented by a Viceroy at Seringapatam in Mysore. By Piriya-Rāja's time Vijayanagar had fallen. But there still remained a viceroy at Seringapatam, named Tirumale-Rāja, who was aged and infirm, and whose authority was waning. In 1607 he is said (Hs 36) to have made a grant of the Malalavāḍi country (in Huṇsūr tāluq) to Rudragana "in order that the worship of the god Annadāni-Mallikārjuna should not fail as long as the Nanjarāyapaṭṭaṇa kings of the Chaṅgāḷva family continued." But Piriyaṭṭaṇa was taken by the Mysore army in 1644, in the reign of Kaṇṭhīrava-Narasa-Rāja, and Vīra-Rājaiya fell in its defence, after putting to death his wives and children on seeing that his situation was desperate. This was the end of the Chaṅgāḷvas, who had held the throne for 600 years or more. The Mysoreans seem not to have followed up this victory into Coorg, but contented themselves with placing garrisons in Piriyaṭṭaṇa and Beṭṭadpur. The Koḍagas may have attempted later to retake Piriyaṭṭaṇa or Periapatam, as they are specially named in 1722 (Sr 64) among the assailants from various quarters who were defeated by the Mysore king Chikka-Dēva-Rāja.

KOṆGĀḶVAS

The discovery of the Koṅgāḷva line of kings is of as much interest for the history of Coorg as that of the Chaṅgāḷvas. The origin of the Koṅgāḷvas is related in Cg 46. The great Chōḷa king, the friend of the virgin daughter of Kavēra (that is, the river Kāvērī), Rājakēsarivarṇma-Perṇmanadigaḷ, that is Rājarāja, on hearing that Manija had fought in the battle of Panasoge until the enemy (evidently the Chaṅgāḷvas) were overcome and slain, resolved to reward him with a *paṭṭa*, or diadem, and give him a *nāḍ*. He sent orders

¹ His younger brother Mahadēva is mentioned in Hs 63 and SB 103.

accordingly to his general Pañchavan-mahārāya, who bound on him a *paṭṭa* bearing the title *Kṣhattriya-sikhāmani-Koṅgālva* and gave him Mālavve (now Mālambi in Coorg). This was in 1004.

The Koṅgālvas ruled over a territory including the Arkalgūd tāluq of Mysore and the Yēlusāvira or Seven Thousand country in the north of Coorg. It no doubt corresponded more or less with the Koṅgal-nāḍ Eight Thousand, of which the Gaṅga prince Ereyappa is said (Hs 92) to have been the governor in about 880. The Koṅgālvas were Jains, and had Chōla prefixes to their names. Their titles, as given in Ag 99, were the following :—entitled to the *pañcha-mahā-sabda*, mahā-maṇḍalēśvara, chief lord of the city of Oreyūr (the early Chōla capital near Trichinopoly), sun upon the eastern mountain the Chōla-kula with twisted top-knot, crest-jewel of the Sūryya-vamśa (or Solar race). They thus claim to be Chōlas.

But Pañchavan-mahārāya seems to be a recognized Pāṇḍya designation. He may perhaps be the Pañchavaṇ-Brahmādirāja to whom the Chōla king Rājarāja granted Tagaḍūr, said to be Dharmapuri in the Salem District.¹ But there is also a Tagaḍūr in Mysore, in the Nanjangūd tāluq, which is described as *hīriya-nāḍu* and *anādi-mahā-nāḍu*.² Of Pañchavan-mahārāya we have a farther account in an inscription at Balmuri (Sr 140), dated in 1012. He is there described as a bee at the lotus feet of Rājarāja, who invested him with the rank of mahā-daṇḍanāyaka for Beṅgi-maṇḍala (the Eastern-Chālukya territory) and Gaṅga-maṇḍala (the Gaṅga territory in Mysore). He then claims to have led an expedition throughout the western coast region, in the course of which he seized Tuluva (South Kanara), and Konkaṇa (North Kanara), held Malaya (Malabar), and put to flight Chēramma (the king of Cochin or Travancore), after which he pushed aside Teluga and Raṭṭiga (countries to the north of Mysore), and coveted even the little Belvola country (in Dharwar and Belgaum Districts). He is called Rājendra-Chōla in Sr 125. He appears again in 1037, conferring *paṭṭas* or badges of honour on various gāvunḍas or farmers (Hg 104). After Rājendra-Chōla in 1022 had attacked the Poysala king Nṛipa-Kāma (Mj 43), Rājendra-Chōla-Koṅgālva also attacked him in 1026, when he claims to have gained a victory at Manni (Ag 76).

His son was Rājādhirāja-Koṅgālva (Cg 38), who, and his mother Pōchabbarasi, had as their *guru* Guṇasēna-paṇḍita³, who was the disciple of Pushpasēna-siddhānta-dēva (Cg 35, 37, 38, 41). Guṇasēna had the Nāga well dug at Muḷlūr in about 1050 (Cg 42), and died in 1064 (Cg 34). Of the same period are the following :—Cg 56, recording the death in ? 1044 of Prabhāchandra-dēva, the disciple of Śubhachandra-dēva; and Cg 31, stating that Jakkiyabbe, the wife of Eḍayya, resolved to obtain *mukti* by the performance of *sannyasanam* and expired in about 1050. There is also a notice in Cg 39 that Rājādhirāja-Koṅgālva had set up and endowed a temple in memory of his mother Pōchabbarasi, through the agency of Rugmiṇi-Dēvi's queen's body-guard, which was at a later period restored, in 1390, when the Vijayanagar king Vira-Harihara, having read the deed making the grant, resolved to carry it on and granted Muḷlūr-nāḍ to Gonka-Raḍḍi-nāyaka, whose bravery had been noted by (the commander) Guṇḍappa-daṇḍanāyaka.

In 1058 a Rājendra-Koṅgālva appears (Cg 35), presumably Rājādhirāja-Koṅgālva's son. He was apparently succeeded by the king whose name was Adaṭarāditya, with the titles

¹ Mad. No. 204 of 1909.

² Nj 117, 115

³ He was of the Draviḷa-gaṇa (Nos. 34, 35, 36) or Tivuḷa-gaṇa (Nos. 37)—both names meaning Tamil. In Kannaḍa they take the form Draviḍa and Tiguḷa.

Rājendra-Prithuvī-Koṅgālva and Tribhuvanamalla-Chōla Koṅgālva. His dates run from 1066 to 1100, and he seems to have been a powerful ruler. One of his inscriptions (Ag 99) was composed by the minister for peace and war, named Nakulāryya, who boasts of being able to write in four languages. Which these were is not stated, but Nakulāryya is a form of the name Lakula, that of a famous Śaiva teacher, the original of whom seems to have lived very early in the Christian era.¹ Cg 44 is a memorial of Uttama-Chōla-Setti, who, in about 1080, appears to have taken his life by cutting off his head, no doubt in accordance with some vow of self-sacrifice.

A Vīra-Chōla-Koṅgālva is the last of whom we have a record. In an inscription of ? 1176 (Cg 33) he made—in the presence of the queen mother Padmala-Dēvi, Sōmala-Dēvi and others,—a grant of the customs-dues of the Mullūr-nād Seventy, the country around Mullūr, near Śanivārsante. Padmala-Dēvi was the queen of the Hoysala king Vīra-Ballāla II and mother of the next king Nārasimha II. Sōmala-Dēvi was her daughter, a princess noted for her beauty and virtue. The Koṅgālvas seem thus to have been recognized by the Hoysalas, and Koṅgālva is mentioned along with Chaṅgālva in Bl 86 as coming to do homage to Ballāla. But they did not long survive the Chōla ascendancy in Coorg and the south of Mysore. In 1296 the Chaṅgālvas were evidently (Cg 45) in possession of Mullūr. But Cg 39 shows that in 1390 a Jain priest restored a temple formerly set up there by the Koṅgālva king and recovered the endowments, which it is believed are continued even now. Meanwhile at that same date, the Vijayanagar king Harihara II made the grant of Mullūr-nād, as above mentioned, to Gonka-Ṛaḍḍi-nāyaka, through his general Guṇḍappa-daṇḍanāyaka. The exploits of this Guṇḍa-daṇḍanātha are extensively praised in Bl 3.

HOYSALAS

The struggles of the Chaṅgālvas against the Hoysalas, and the establishment of the supremacy of the latter, have been described above. But the only inscriptions of the Hoysalas in Coorg itself, directly attributed to them, are Nos. 65 and 70, 6 and 7. The first two are of the time of Ballāla II, dated in 1175; the other two of the time of Nārasimha III, dated in 1255 and 1285. They are all in the north. No. 65 is at Siraha in the Bilaha hōbli (called in the inscription Biluhu-nād), and records a grant for the god Mallikārjuna of Sirivūr. No. 70 is at Heggadahalli in the Kanime hōbli, and the subject of it is effaced. Nos. 6 and 7 are at Niḍuta on the north-eastern frontier, and are *viragal* or *vīragal*, memorials to warriors slain in battle. The village of Kahigōḍ mentioned in them is now *bēchirākh*, or deserted, and is situated in the Arkalgūḍ tāluq of the Hassan District of Mysore, on the opposite side of the Kāvērī to Krishnarājkatte. There are several similar memorial stones there, of the same period and relating to the same persons (Ag 37 to 40). These and the records of the preceding paragraph above show that the Hoysala king and members of the royal family were at this time in the north of Coorg, in consequence perhaps of the decisive defeat of the Chaṅgālvas in the battle of Pālpāre.

There is one inscription (Cg 40), dated in 1216, which belongs to the Hoysala period, but the name of the only king mentioned in it is effaced. All that can be read is Immaḍi-A....Rāya. Who this may have been it is impossible to say. Immaḍi means 'the second'. There was an Annadāni apparently among the Chaṅgālvas, but no other name of a king at about that time in any line begins with A. From the inscription being at Mullūr, and evidently Jain, one would be disposed to class it as Koṅgālva, and there was a king in that line named Adaṭarāditya. But there is no reason to suppose that the Koṅgālvas continued till then.

¹ See *JRAS* for 1907, p. 419.

The inscription records the death of a Vidyādhara Būchidēvarasa, who is described as Immaḍi-A.... Rāya's *kaṭākāchārya*, or as we might say, 'army chaplain'. He was the Jain priest to the camp or capital, but what were his functions does not appear. Kēśirāja, the author of the standard Kannada grammar named *Śabdamañi-darpaṇa*, in like manner calls himself the Yādava-kaṭākāchārya.

KING BŌDHARŪPA

Probably belonging to the 14th century, when the Hoysala power had been overthrown by Muhammadan invasions from the north, and the Changālvās were not in evidence in Coorg, we have two inscriptions in Tamil characters (Nos. 8 and 9), the only ones in Coorg so written. They are—the first, in the temple at Pālūr, and the second, at Bhāgaṇḍala,¹ a sacred spot near the source of the river Kāvērī, called in the inscription the Bhagaṇḍāśrama, where the Kanake, its first tributary, unites with the Kāvērī, which emerges here from its course for some distance underground. They record grants made by a king named Bōdharūpa Bhagavar. He was a disciple of Avidyāmṛityu-bhaṭṭāraka of the Purushōttama-*parśad* (or synod), of which we know nothing more. The donor might possibly be identified with the ruler of Durga, now known as Mahārājadurga, in the south-west of the Hassan tāluq of Mysore. For in an inscription from Rudrapatṇa (Mg 87) we have a Bōdha-mahādēva on the throne of Durga in the time of Bukka-Rāya of Vijayanagar, in 1371, and this seems the most likely period of these two Coorg inscriptions. But unfortunately it is not altogether reliable, being on an alleged copper plate which was not forthcoming. The published version is from a manuscript copy furnished by the people of the village. On the other hand, grounds might be adduced for placing them in the beginning of the 11th century, the period of the Chōḷa conquest. But against this is the absence of any mention of the Chōḷas. Our information regarding the Durga principality, again, is very meagre, but its capital may have been Pālya, to the north of the hill. Compare with this the Pālayūr or Pālūr where the first grant was made.

The opening portion of both records is in Sanskrit verse. The continuation has been represented as being in the Tulu language, but this needs verification. It contains many Tamil terms.²

Of these two inscriptions, which have several features in common, No. 8 is a grant for Pālayūr Mahādēva (Śiva). The duty of maintaining it is laid upon the Śrīvaishṇavas, the Valaṇḱiyar (or merchants), the arm-bearing Thousands, and the Brāhmanas,—all being described as of the Eighteen countries, which are not specified. A grant (TN 35, as completed³) made in the 20th year of the Chōḷa king Rājarāja, 1004 A.D., is similarly placed under the protection of the Śrīvaishṇavas. This designation, therefore, existed before Rāmānuja, with whom the sect of Śrīvaishṇava Brāhmanas is supposed to have originated, early in the 12th century. Similarly also, grants made at Āvani in 1185 (Mb 45,49b) are committed to the protection of the Valaṇḱiyar (or merchants). The reference to the arm-bearing Thousands may be compared with 'the great army of the Right-hand of the Eighteen countries,

¹ This stone is cracked transversely across the middle, said to be due to the followers of Ṭīpu Sultān. For the first impressions of these two inscriptions I was indebted to Mr. Gustav Haller. But better ones were afterwards obtained through Mr. Krishna Śāstri.

² For the decipherment of the vernacular portion I have to thank Mr. Narasimhāchār, who says :—'The characters are a jumble of Grantha, Malayālam, Tamil, and a few Vaṭṭeḷuttu. There is no doubt about portions being in Tamil, but other portions are in a language which is neither Malayālam nor Tulu, but is related to them. I think the inscriptions are older than 1400 A.D. Some of the characters appear to go back to the 11th century'. Mr. Krishna Śāstri has also rendered good assistance in the interpretation.

³ See MAR 1912, para. 77.

armed with great weapons', mentioned in 1072 in the time of Rājendra-Chōla (Mb 49a, 119). The Right- and Left-hand factions are composed of agricultural, artisan and trading classes, divided into these two violently opposed camps. The institution is ancient, but its origin is obscure. So far as can be seen, it was a conflict of home industrial classes with outsiders from other parts. The Brāhmaṇas are then lastly named as custodians. It would seem therefore that the four orders of Hindūs,—Brāhmaṇas, Kshattriyas, Vaiśyas, and Śūdras—are intended. The penalties for neglect are somewhat peculiar.

In No. 9 we are supplied with certain astronomical data, but they are insufficient for calculation. This grant implies that it was made after the one at Pālūr, though doubtless at about the same time. Moreover the original is stated in it to have been engraved on a copper plate. Of this there is now no trace. Bōdharūpa was associated with others, not named, in making the grant. A chief named Mēlpūṇḍi Kunniyarasa was ruling the nāḍ. What nāḍ is not stated, but 'this' nāḍ is mentioned farther on as being under the rule of the king who ordered the grant. The rest of the inscription prescribes the offerings to be made, and the penalties for neglect. The arm-bearing Thousands of the Eighteen countries and the Valaṇḍijyar are here charged to guard the temple. For whatever is omitted, reference is to be made to the treasury register and the copper plate. It was written (or engraved) by Pakanḍala-āyāri. The Pālūr temple is now said to be dedicated to Mahālingēśvara, and that at Bhāgamāṇḍala to Bhagaṇḍēśvara, but it also has shrines to Viṣṇu, Subrahmanya, Kinammaṇi, and Gaṇapati.

MUNIVARĀDITYA GŌKULA-DĒVARASA

Another local potentate appears at about this period in No. 75, which is dated only in the cyclic year and may belong to 1264. It contains some unusual items of interest. He was a mahā-maṇḍalēśvara named Vīra-Munivarāditya Gōkula-dēvarasa¹, and is described as subduer of Chaiṭṭu, and supporter of Satyarāya (whoever they were). During his rule, there was a cattle raid by the Tengu-nāḍaka, who seized the cows of Yalaghali. The wife of his brave retainer Mēlali (who was no doubt absent at the time) was so furious at this outrage that she wrestled with the marauder, overpowered and threw him down, and tied his legs with a rope. For this plucky deed, Bidade, as she seems to have been named, was rewarded with a nose jewel.

THE NAVA DANNĀYAKS

On the fall of the Hoysala kingdom there ensued a period of interregnum which invited attempts on the part of aspirants for power. One such was connected with the Nava Dannāyaks of Kōṭe or Beṭṭadakōṭe in the south of Mysore, where they occupied the Gōpālasvāmi hill. They seem to have been descendants from a great minister under Ballāla III, named Perumāla-dannāyaka. His son Mādhava-dannāyaka was governor of Padinālknāḍ² in the south of Mysore in 1318 (Ch 103, Gu 56), and had his residence at Terakaṇāmbi in the Gundalpet tāluq (Gu 58). He was followed by his son Kētaya-dannāyaka, ruling in 1321 (Gu 69), and by Siṅgeya-dannāyaka, ruling in 1333 (Hs 82). They call themselves lords of Svastipura, which is not identified.

The Nava Dannāyaks were nine brothers, the chief of whom was called Perumāḷ-dannāyak. Tradition says that four of them, headed by Bhīma-dannāyak, quarrelled with the

¹ See above, p. 15. He may be connected with the Gōpāla-dēva mentioned in No. 54.

² There seems no reason to connect this name, which means Fourteen Nāḍs, with Paḍinālknāḍ, a tāluq in Coorg, where it refers to certain Four Nāḍs (Nālknāḍ) in contradistinction to those forming Yeḍenālknāḍ. At the same time it is curious to note that the Terakaṇāmbi-nāḍ is said (Gu 11) to be also called Kuḍugu-nāḍ, which is the name of Coorg.

other five, and gaining possession of Nagarapura (Nanjangūd) and Ratnapur (Hedatāle), set up a separate government. After a time they returned to attack Beṭṭadakōṭe, which held out for three years before it was captured, and then only by a stratagem. Mañcha-dannāyak, who conducted the defence, on seeing the citadel taken, leaped from the hill on horseback and was killed, the spot where this occurred being still pointed out. The four victorious Dannāyaks, placing a junior member of the family in charge of the government at Beṭṭadakōṭe, set forth on expeditions of conquest, in the course of which it is said they overran the country from Davasi-betṭa (the southern point of Coorg) in the south, to Goa in the north, and from Satyamangalam (on the Bhavāni in Coimbatore District) in the east, to the Bisaleghāt (in the north-west of Coorg) on the west. There are no inscriptions in Coorg testifying to these events, which must have soon passed. But the Dannāyaks have left their name in Dannāyakankōṭṭai, 12 miles south-west of Satyamangalam.¹

VIJAYANAGAR

The Vijayanagar empire had by this time been established, and in 1390 we are informed (Cg 39) that Harihara [II], having read the deed of the original dedication by Rājādhirāja-Koṅgālva, with the view of continuing it, made a grant of Mullu-nāḍ to Gonka-Ṛaddi-nāyaka, whose bravery had been noticed by his general Guṇḍappa-dannāyaka. Vijayanagar influence and authority are also attested by the reference made in connection with Bōḍhamahādēva above to Bukka-Rāya; by the acknowledgment of the Bēlūr chiefs below, who owed their status to Kṛishṇa-Rāya; and by the action of the Vijayanagar viceroy in regard to the Chaṅgālvas. Firishta says that at the end of the 16th century Coorg proper was governed by its own chiefs, called Nāyaks, who admitted the supremacy of Vijayanagar; but they seem often to have been at feud with one another. According to tradition, the country was then divided into twelve Kombus and thirty-five Nāḍs.

BĒLŪR

Of the Bēlūr chiefs there are three inscriptions—Cg 11, dated in 1693; 66 and 47, dated in ? 1755 and 1756. These show that, after the extinction of the Chaṅgālvas, the Bēlūr chiefs had acquired some territory for a time in the north of Coorg. The family was descended from Ere-Kṛishṇappa-Nāyaka, the bearer of the Haḍapa, or betel-bag, to the Vijayanagar king Kṛishṇa-Rāya (reigned 1509–29), who gave him the Bēlūr kingdom. It was overrun by Śivappa-Nāyaka of Bednūr before the middle of the 17th century, and by him was bestowed on the fugitive king of Vijayanagar who had fled to him for refuge. He even laid siege to Seringapatam in 1646 on the plea of restoring the Vijayanagar king to power, but was beaten off, and the Mysore army retaliated by subduing the Bēlūr country. On the conclusion of peace in 1694, six *nāḍs* of Manjarābād were restored to the old chiefs, and the rest divided between the contending parties. The genealogy of the line is given in the Hassan volume of the *Epigraphia Carnatica*.

Cg 11 records the grant of the village of Kaṭṭepura, with Hirumanahalli, to a Brāhman, in 1693, by Kṛishṇappa-Nāyaka IV. Cg 66 is the grant of an elephant and the village of Mudravalli, as an offering for Kṛishṇa, to a great *yōgi* named Kaivalya, in about 1755, by the Bēlūr king Kṛishṇa (Kṛishṇappa-Nāyaka VI). The inscription is in Sanskrit verse, and ends with the question: ‘If it be asked, for what reason was this given?’—but here the record stops, and furnishes no answer. Cg 47 is of the following year, and states that the same Kṛishṇappa-Nāyaka made a grant of the village-rent to a *gauḷu* of Mālambi.

¹ See *Mad. Ep. Rep.* 1907, p. 80; 1910, para. 52.

COORG RĀJAS

On the downfall of the Chaṅgālvas in 1644, the throne of Coorg was left vacant. But it did not long remain so. For a prince of the Bednūr family, in the Shimoga District of Mysore, who may have been connected in some way with the Chaṅgālvas, established himself at Hālēri (called Kshīra-nagara in Sanskrit), to the north of Mercāra, in the guise of a Jaṅgama or Liṅgāyit priest. Gradually levying contributions by virtue of his sacred office, and enlisting a special guard for his protection, he ended by bringing the whole country under his authority, and was the progenitor of the Coorg Rājas of the house of Hālēri (corrupted into Allory in English documents). The third from him removed the capital from Hālēri to Maḍikēri, the existing Merkāra, or Mercāra as it is now generally spelt, where he built a fort and palace in 1681. His successors continued in power till 1834, when the last was deposed by the British Government, and died in 1859.

The Coorg Rājas claim to be of the Chandra-vaiśā or Lunar race, of the Bharadvāja-gōtra, Āśvalāyana-sūtra, Ṛikshabhānukādhyāya,¹ and the Vīra-Śaiva *mata* or religion. The titles they assume are—rājādhirāja, rāja-paramēśvara, prahūḍa-pratāpa, apratima-vīra-narapati, seated on the jewelled throne of the Koḍagu-saṁsthāna. These resemble those of the Mysore Rājas.

Their inscriptions are mostly dated according to the Kali-yuga, though the Śālivāhana-śaka is used in some. But from the time of Linga-Rājēndra I, they have this peculiarity, that not only are the particulars of the date given in the usual manner, but even the precise number of the day of the Kali-yuga. For example, No. 17 informs us that the erection of the Ōmkārēśvara temple was commenced on the 1,796,392nd Kali day and completed on the 1,797,421st day. This method of dating seems to be a Malabar custom.²

No. 12 records the death of Linga-Rājēndra I in 1780, and the erection, in accordance with his wishes, of his tomb in Mahadēvapura, by his son Vīra-Rājēndra-Vaḍeyar, who also built there a temple of Basavēśvara and the *maṭha* or monastery of the Murigi sect, and endowed them with certain villages. The temple was repaired the following year, at the instance of Siddalingappa, deputy guru of Koḍagu, the repairs being completed in 1782. The subservience of the Rājas to the Liṅgāyit gurus will appear in the inscriptions that follow.

No. 13 is the record of a grant to the Abbi-maṭha by Vīra-Rājēndra-Vaḍeyar in 1796. In this the king describes himself as having been dedicated by the lotus hands of the *svāmi* of the Siddapura-maṭha, who was an adherent of those (high priests) enthroned in the upper cave at Śivaganga (in the north-west of the Bangalore District of Mysore). The inscription refers to grants originally made to the Abbi-maṭha in 1728 by his great-grandfather Doḍḍa-Vīrappa-Vaḍeyar, first of two villages, and afterwards of a third, when Doḍḍa-Vīrūpāksha-svāmi visited Maḍikēri, on which occasion the king held the *guru's* feet and made petition (that he might offer the grant). These gifts Vīra-Rājēndra now renewed and confirmed, inscribing the details on a copper plate, which was placed at the feet of Nirañjana-dēva of the Abbi-maṭha, representing the Murigi-svāmi. (The chief monastery of the Murigi-svāmi is near Chitaldroog in Mysore). In granting this charter the king directs that at the time of Śiva-pūjā blessings may be continually invoked (for him) with the hymn of benediction (saying).—

Recollection of former births, dominion of the world, the glory of good fortune, surpassing beauty,
Faith in thee, knowledge, long life, (objects of) desire—(of these) be thou giver to me, Śankara,
from age to age.

¹ In the latest inscriptions Ṛik-śākhā is substituted for this.

² It has also been found in one case, from the North Arcot District, of the Chōla king Parāntaka I, in 943 (*Rep. Arch. S. of India*, 1905-6, p. 171).

The witnesses are thus described :—Sun and moon, wind and fire, sky, earth and water, heart (or conscience) and Yama, day and night, morning and evening ; these know the deeds of a righteous man.

No. 14 is a grant of land made at the same time by the same king for the Mahadēvapura-maṭha. When the *paṭṭada-svāmi*, or crown high-priest, of the Siddapura-maṭha paid a visit to the Mahadēvapura-maṭha, the king performed obeisance to him with the eight members (*sāṣṭh-āṅga*—hands, breast, forehead, knees and feet, touching the ground), and holding his feet, made the gift as an offering to Śiva. The copper plate on which it was inscribed was placed at the feet of Śāntavīra-svāmi, deputy of the Kodali-mahanta-svāmi, deputy of the Mahā-Murigī-svāmi. The directions as to invocation of blessings at the time of Śiva-pūjā, and the witnesses are as in the preceding inscription.

No. 17 is dated in 1820, and contains an account of the erection of the Ōmkārēśvara temple at Mercāra and its endowment by Linga-Rājendra-Vaḍeyar II. Considering that by the performance of good deeds in this world must be obtained perfect fruition in the present world and the next, he resolved to set up a Śiva-linga, as an act ensuring the acquisition of the highest merit. Accordingly, he commenced building this beautiful new temple, a lotus ornament to the earth, at the date specified, on the 1,796,392nd Kali day. And in 2 years, 9 months and 25 days the building was completed, and he set up the Śiva-linga named Ōmkārēśvara in it on the 1,797,421st Kali day, through the power bestowed by the great mercy of the holy Chandraśekhara (Śiva). Then follows a specification of the allowances granted for up-keep, and the services to be performed, adding that the accounts and papers of the temple were to be audited and examined annually.

No. 25, dated in 1824, is of quite a different character from any of the above, and may perhaps be described as sporting. It relates that when Vīra-Rājendra-Vaḍeyar II, with various laudatory epithets, his fame pervading all the points of the compass, was ruling with justice, purity and uprightness¹, at all times devoted to meditation on Mahādēva ;—elephants multiplied so greatly in his country that they were destroying the fruits and crops raised by men for their own sustenance, killing travellers, and doing damage to houses ; so much so that the subjects represented that they were unable to bear these calamities. Considering in his mind that it is the duty of a king to put down the evil and uphold the good, he prayed to Gaurīdhava (Śiva) to give him power to remove these troubles. Having received a token of supreme favour from Sāmba-Śankara (Śiva), he had a chariot made, painted like a lion (according to Hindū belief the natural enemy of the elephant), and by means of this entered, beginning on the auspicious 1,798,128th Kali day, into the middle of the forests where the herds of rutting elephants were ranging, and during 2 years, 1 month and 25 days (March 1822 to April 1824), to the 1,798,913th Kali day, by the power of his arm having destroyed them in various ways, made a pause, while at the same time others had by his orders been captured alive with chains by trained soldiers. He thus made good the pronunciation of *gaja* (elephant) in the popular form *aja* (goat).

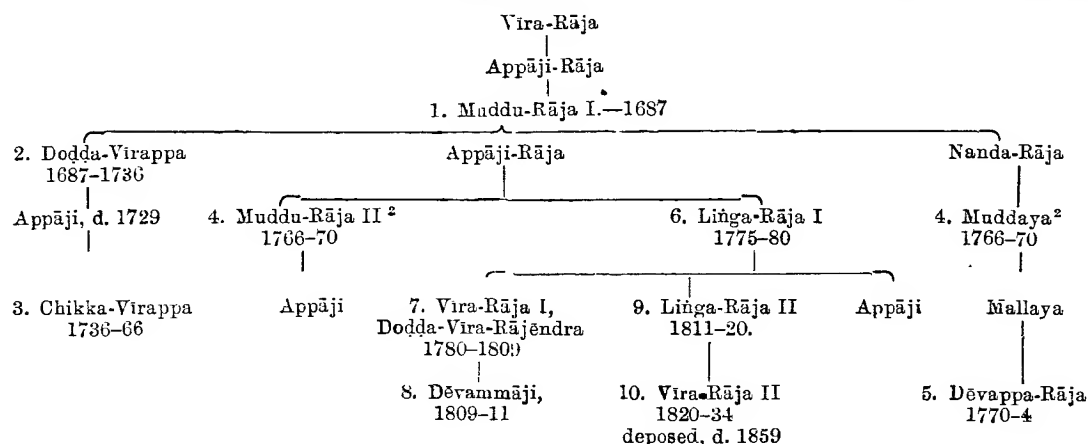
An account is then given in detail of the numbers killed and captured, the places where they were bagged, and the dates on which the hunts took place. The forests visited were those in the east and south of the country—in Nanjarāyapaṭṭaṇa tāluq, Uluguli-Mūḍigēri-nāḍ and Horūr-Nūrokkal-nāḍ (both in Mercāra tāluq), Kodagu-Śrīrangapaṭṭaṇa, and Kiggaṭnāḍ tāluq. The actual number of days occupied in the hunt was 38, during which

¹ Unfortunately very unlike his real character.

the Rāja killed with his own hand 233, and his troops captured alive 181. A total of 414 elephants was thus accounted for.

Great was the astonishment at the success of the operations, which is expressed in verse as follows :—Though herds of elephants, towering like mountains, hid the sun as when the sky is overcast with storm-clouds, and roamed about trumpeting in the forests,—with seven-tongued weapons (fire-arms) like thunderbolts he slew them in a moment, while his men captured alive huge and lofty rutting elephants as if they were mice. What a marvel indeed was this !

Such are the inscriptions of the Coorg Rājas, and they give a very inadequate account of their history. It may be well therefore to supplement the information by a table of the Rājas and a summary of the main points connected with their reigns, as well as a notice of the circumstances under which the line came to an end¹. The following is the pedigree :—



Muddu-Rāja I, as already stated above, made Mercāra the capital in 1681. In 1690, when Mysore and Bednūr were contending for the Bēlūr and Manjarābād territory, Dodda-Virappa took possession of the Yēlusāvira country. He also gained the district of Amara-Sulya by aiding the Chirakkal-Rāja against Bednūr. His brothers Appāji-Rāja and Nanda-Rāja settled at Hālēri and Horamale respectively. He died in 1736, at the age of 78. His only son had died in 1729, after being imprisoned for twelve years. But Chikka-Virappa, the son of the latter, who had been imprisoned with him, succeeded to the throne. During his reign Haidar Ali rose to power in Mysore, who, on his conquest of Bednūr in 1763, laid claim to Yēlusāvira, but in consideration of a payment of three lakhs of pagodas consented to grant Uchingi to Coorg. Chikka-Virappa died in 1766 without leaving any heir. The succession therefore passed to the Hālēri and Horamale branches.

Muddu-Rāja II and Muddaya, representing the two houses, ruled together at the same time. The promised cession of Uchingi having been delayed, eventually they succeeded in obtaining Panje and Bellāre instead. These joint rulers both died in the same year, 1770. A dispute for the throne now arose between Muddu-Rāja's son Appāji, supported by his uncle Liṅga-Rāja, and Muddaya's grandson Dēvappa, supported by his father Mallaya. Dēvappa was preferred and became Rāja, on which Liṅga-Rāja went off to seek the assistance of Haidar Ali, taking with him his son Vira-Rāja and his nephew Appāji. As soon as a respite in the war which Haidar was waging with the Mahrattas allowed, he furnished Liṅga-Rāja with a force which enabled him to march upon Coorg. Dēvappa-Rāja

¹ A fuller account will be found in Vol. III of my *Mysore and Coorg*, published in 1878 (Government Press, Bangalore).

² Ruled together, at the same time.

fled to the Chirakkal-Rāja, but meeting with a cold reception, escaped to Harihar, where he was taken prisoner and sent to Seringapatam. There he was put to death, with all his family, the Horamale branch being thus brought to an end. Haidar now offered Coorg to Linga-Rāja on condition of paying tribute, but deprived him of Amara-Sulya, Panje, Bellāre, and Yēlusāvira, giving him instead permission to occupy a part of Wainād. On Linga-Rāja's death in 1780, Haidar assumed entire possession of Coorg under the pretext of being guardian to his sons until they should come of age. Meanwhile they were made to reside at Gorūr, on the Kāvērī, in the Hassan District of Mysore. A former Brāhman treasurer of the Coorg Rāja was appointed governor, and a Musalmān garrison held the fort at Mercāra.

These measures drove the Coorgs into rebellion, and in 1782 they rose and expelled the Musalmāns. Haidar was at this time engaged in war with the British in the Carnatic, and his death soon after prevented immediate retribution. But his son Ṭīpu Sultān was fully determined on the reconquest of Coorg. He removed the family of the Coorg Rājas to Piriyaṭṭa or Periapatam, and when he had retaken Nagar, and reduced Mangalore in 1784, marched through Coorg to Seringapatam. After denouncing the Coorgs as guilty of polyandry, and for their rebellions, he said he would forgive them this once, but if they rebelled again he vowed that he would honour every man with Islām and banish them from their country. Scarcely had he left when they again took up arms in 1785 and repossessed themselves of their native hills. A force sent to put them down was driven back, on which Ṭīpu himself marched to Coorg with an army. Having allured most of the Coorgs to meet him at Tale-Kāvērī, under pretence of peaceable intentions and conciliatory measures, he suddenly seized them, and hunting out their families, drove them, altogether about 70,000, like a herd of cattle to Seringapatam, where all the males were forcibly circumcised. Coorg was partitioned among Musalmān landlords, to whom the slaves of the country were made over. The only condition laid on the new owners was that they were to search out and slay all such Coorgs as might have escaped his vengeance, as he was resolved on their extermination. The country was held in four forts, at Mercāra (Jāfarābād), Fraserpet (Kushālnagar), Bhāgamaṇḍala, and Beppunād.

But in December 1788 Vīra-Rāja or Vīra-Rājendra-Wodeyar, with his wife and his two brothers Linga-Rāja and Appāji, managed to escape from Piriyaṭṭa, after a confinement of six years. The Coorgs rallied round him, and before long he had possessed himself of the whole country, the large force sent against him by Ṭīpu being diverted to the western coast owing to a revolt of the Malayālam Rājas. The British now entered into a treaty with Vīra-Rājendra in view to the impending struggle with Ṭīpu. He assisted the Bombay army on its march to Seringapatam with supplies procured by wholesale plunder of the neighbouring countries; and at the spot where he first met the British Commander, General Abercromby, he founded Vīrarājendrapet (generally called Vīrājpet for short), now the second place in Coorg.

On the night in February 1792 when Lord Cornwallis drove Ṭīpu back into Seringapatam and the British occupied the island, 5,000 Coorgs who had been carried away by Ṭīpu escaped in the confusion and regained their native country, making with their wives and children a body of some 12,000. In the final war with Ṭīpu in 1799, Vīra-Rājendra again rendered assistance with supplies and transport, and laid waste the enemy's country around Coorg. He was rewarded with some of the trophies of the victory, and was granted Panje and Bellāre in South Kanara.

His great anxiety now arose from his having no son to succeed him. He had married a second time in 1796, but only daughters were born to him. His mind was affected, and

he became subject to paroxysms of sanguinary rage in which he ordered executions and massacres for which he was filled with remorse when he recovered. A plot to assassinate him failed. With the death of his wife in 1807 all hopes of an heir being extinguished, he wrote to the Governor-General requesting that the succession to the throne might be settled on his four daughters or their male issue in order of seniority. Before this matter could be decided, he felt that his end was approaching, and maddened with concern for the safety of his daughters if he should die, he sent executioners to put his two brothers to death, but coming to himself again, despatched messengers to countermand the orders. They were too late in the case of Appāji, the younger one, but were in time to save Linga-Rāja. He also had a history of the Coorg Rājas, called the *Rājēndranāme*¹, compiled in Kannada or Kanarese, which was translated for him into English by Lieutenant Abercromby at Mangalore in 1808. At length, in June 1809, he sent for his beloved daughter Dēvammāji, gave his seal into her hands, and shortly after expired.

Dēvammāji, though under age, was now acknowledged as Rāni of Coorg, and the Sōde Rāja, who was married to the late Rāja's daughter by his first wife, continued to act as Dewan. But Linga-Rāja induced the Coorgs to accept him as Regent instead of the Sōde Rāja, who retired to his own country. Linga-Rāja next persuaded the Rāni to sign an abdication of the throne in his favour, and in 1811 permanently assumed the government. He also strove to get possession of the large sums invested at Bombay and Madras in the name of Dēvammāji by her father. But these the Governor-General pronounced to be state funds, only the interest of which might be paid to Linga-Rāja as guardian of Dēvammāji and Regent of Coorg. Linga-Rāja strengthened all the fortifications, and carried out a regular survey of the land; but reduced the people to a state of abject slavery by a rigid system of terror, of which no hint was allowed to be heard outside the country². He died in 1820, at the age of 45, and his wife, full of fear for her future, committed suicide and was buried with him.

His son, Vīra-Rāja II, who was about 20 years old, succeeded. His first act was to put to death all who had displeased or thwarted him in his father's lifetime. He was grossly sensual and most sanguinary in his rule, bloody executions continually taking place. At length, in 1832, his sister and her husband escaped to Mysore and put themselves under the protection of the British Resident. Their restoration was refused, and inquiries were made into the proceedings of the Rāja, who was warned of the consequences if he did not reform. But he paid no heed. Dēvammāji, the daughter of Vīra-Rājēndra, was murdered, as well as all the surviving members of the families of his predecessors. As his disaffection openly increased, and he wrote insulting letters to the Governor of Madras and the Governor-General, it was decided in 1834 to depose him. This resolution was met by a most abusive proclamation against the British. A force advanced into Coorg in four columns from different sides, and encountered but little serious opposition at most of the stockades. The British flag was hoisted at Mercāra on the 6th of April. The Rāja, who had retired to Nālknād with his women and treasures, had not the courage to face the invaders.

¹ Not altogether to be relied on. It relates to the period from 1633 to 1807.

² Interesting light is thrown on the system of administration by the translation of the *Hukumnāma*, or Regulations for Public Servants, issued in the name of this king, which has recently been published (Mercara, 1911), with an Introduction, by Mr. A. J. Curgenvin, I.C.S.—Some graphic accounts of his visit to Coorg in 1811 and 1812 are given by Colonel James Welsh in his *Reminiscences from a Journal of Forty Years Active Service in the East Indies*.

On the 11th, Colonel Fraser, the Political Agent with the force, issued a proclamation that "the rule and dominion of Rāja Vīra-Rājendra-Wodeyar over the country of Coorg had now definitely and for ever ceased." The Coorgs breathed freely when they found that he was not to remain in their country, and unanimously voted to be placed under the British Government. The annexation was accordingly proclaimed on the 7th of May 1834. The ex-Rāja was deported to Vellore, and was subsequently allowed to live at Benares. In addition to the pension granted to him, he demanded the payment to him of the capital, originally the inheritance of Dēvammāji, of which the interest had continued to be paid to the Coorg Rājas. In 1852 he obtained permission from the Governor-General, Lord Dalhousie, to visit England with his favourite daughter Gauramma, then ten years old, in order to give her a European education. Arrived there, he expressed a wish to have her brought up in the Christian faith. Queen Victoria took an interest in the Indian princess, and at her baptism, on the 30th of June 1852, stood sponsor through the Archbishop of Canterbury, and gave her the name Victoria Gauramma. Feeling himself now strong in the royal favour, the ex-Rāja commenced a Chancery suit against the East India Company for the recovery of the sums formerly invested for Dēvammāji. The suit dragged on a weary course till in 1858 the Government of India was transferred to the Crown, and his suit thus failed. The Coorg princess was carefully brought up¹ and eventually married a British officer, but she died in 1864, leaving one child, a girl. Her husband afterwards mysteriously disappeared and is supposed to have fallen a victim to foul play. Vīra-Rāja himself died in London on the 24th of September 1859. His body was at first temporarily placed in the catacombs at Kensal Green cemetery, and next year sent to India for interment, two of his wives going with it to Benares.

BRITISH PERIOD

Of three inscriptions falling in this period, only one (Cg 29) need be noticed. It is dated in 1857 and records the restoration of the temple of Mahādēva on the Kunda hill in Beṭṭiyattu-nād. The work was commenced three years before, on the 1,810,060th Kali day, by agreement between the Takka-mukhyastaru of Beṭṭiyattu-nād and Ammati-nād. These Takkas are recognized elders among the Coorgs in each village and nād, and are the censors of morals and regulators of social affairs. The institution is hereditary in certain families. The inscription gives a list of the principal people who assisted in the work, and mentions what parts of the temple they provided. One was actually a Muhammadan by name, the Jāgīrdār of the Kunda village, and he had the Nandīśvara or sacred bull in front of the temple made. A blessing is invoked on all who took part in the erection.

ARCHITECTURE

The ruined Jain temples at Muḷḷūr may have been worthy of notice. But the principal architectural monuments now standing are the tombs of the Rājas at Mahadēvapura, near Mercāra, built in 1809 and 1821. They are square buildings, much in the Muhammadan style, on well raised basements, with a handsome dome in the centre, and minaret-like turrets at the four corners surmounted by *basavas* or bulls. On the top of the dome is a gilded ball, with a vane. All the windows have well carved syenite frames, with solid brass bars. The palace at Mercāra, first erected in 1681, is also of interest, though alterations have been made to fit it for its present uses. Good wood-carving may sometimes be seen in the domestic architecture.

¹ By Sir John and Lady Login. He had been Residency Surgeon at Lucknow when the King of Oudh was ruling, and they were after that guardians of Duleep Singh, the young Sikh Mahārāja.

CLASSIFIED LIST OF THE INSCRIPTIONS ARRANGED IN
CHRONOLOGICAL ORDER

Date A.D.	Name of Ruler	Taluk No.	Date A.D.	Name of Ruler	Taluk No.
<i>Kadambas</i>					
1095	Duddharasa	57	..	....	..
<i>Gangas</i>					
466	Avinīta	1	c. 910	Ereyapa	74
888	Satyavākya II	2	944	....	28
c. 890	do.	3	978	Satyavākya IV	4
c. 900	Ereyarasa	60	1000	....	5
<i>Chōlas</i>					
c. 1004	Rājarāja	46	..	....	..
<i>Changāḷvas</i>					
c. 1095	Changāḷva	61	? 1297	Harihara-Dēva	59
1106	Annadāni	51	? 1345	....	63
1218	....	32	? c. 1350	..	64
c. 1220	Changāḷva	27	? 1360	....	67
1278	....	32	? 1380	....	58
c. 1280	Malli-Dēva, Harihara-Dēva.	54	1544	Śrīkaṇṭharasa	26
c. 1280	do. do.	55	1544	....	10
c. 1290	....	52	1597	Rudragana	24
1296	Harihara-Dēva	45	..	....	..
<i>Kongāḷvas</i>					
c. 1030	....	41	1064	....	34
? 1044	....	56	c. 1070	Prithuvī-Kongāḷva	36
c. 1050	Kongāḷva's son	30	1070	Rājendra-Prithuvī-Kongāḷva.	49
c. 1050	....	31	1070	do. do.	50
c. 1050	Kongāḷva	48	1077	Rājendra-Chōḷa-Dēva	43
c. 1050	Rājādhirāja-Kongāḷva	37	c. 1080	....	44
c. 1050	do. do.	38	c. 1100	....	62
c. 1050	....	42	? 1115	Vīra-Chōḷa-Kongāḷva	33
? 1055	Kongāḷva-Dēva	53	..	....	..
1058	Rājendra-Kongāḷva	35	..	....	..
<i>Hoysāḷas</i>					
1175	Ballāḷa-Dēva II	65	1255	Nārasimha III	6
1175	do.	70	1285	do.	7
1216	....	40	..	....	..
<i>Munivarāditya</i>					
? 126	Gokula-Devarasa	75	..	....	..
<i>Durga</i>					
c. 1371	Bōdharūpa Bhagavar	8	c. 1371	Bōdharūpa Bhagavar	9

CLASSIFIED LIST IN CHRONOLOGICAL ORDER

29

Date A.D.	Name of Ruler	Taluk No.	Date A.D.	Name of Ruler	Taluk No.
<i>Vijayanagar</i>					
1390	Harihara (II)	39	..	....	..
<i>Bēlūr</i>					
1693	Krishnappa-Nāyaka IV ..	11	? 1756	Krishnappa-Nāyaka VI ..	47
c. 1755	do. VI ..	66	..	....	..
<i>Coorg Rajas</i>					
? c. 1700	....	71	1820	Linga-Rājendra ..	17
1731	....	68	1824	Vīra-Rājendra II	25
1731	....	69	1828	....	63
1782	Vīra-Rājendra I	12	c. 1830	....	64
1796	do.	13	1831	Vīra-Rājendra II	18
1796	do.	14	1831	do.	19
1808	....	15	1831	....	20
1815	....	16	1831	Vīra-Rājendra II	21
<i>British Period</i>					
1841	....	22	1857	....	29
1842	....	23	..	....	..

TEXT IN ROMAN CHARACTERS

1

On copper plates found in the Treasury at Mercara¹.

(Ib) ²svasti jitām bhagavatā gata-ghana-gaganābhēna Padmānābhēna śrīmad-Jāhnavīya[ku] lāmālā-vyōmāvabhāsana-bhāśkaraḥ sva-khadgayka-prahāra-khaṇḍita-mahā-silā-stambha-labdha-bala-parākramō dāraṇōri-gaṇa-vidāraṇōpalabdha-brāṇa-vibhūṣhaṇa-vibhūṣhita Kaṇvā yana-sa-gōtrasya śrīmān-Koṅgaṇi-mahādhiraḥ || tat-putra pitur-anvāgata-guṇa-yuktō vidyā-vineya-vihita-vṛittah samyāk-prajāpalanā-mātrādhigata-rājyāt-prayōjana vidvat-kavi-kāñcha na-nikāshōpala-bhūtō nīti-sāstrasya vaktri-payōktri-kusalasya Dattaka-sūtra-vṛittih-praṇētām śrīmān-Mādhava-mahādhiraḥ || tat-putra pitri-paitāmahā-guṇa-yuktō vanēka-chāturdanta-yuddha-vāpti-chatur-udadhi-salila-svādita-yasa śrīmad-Harivarmma-mahādhiraḥ || tat-putra || dvija-guru-dēvatāḥ-pūjana-parō Nārāyaṇa-charaṇānuddhata śrīmad-Vishṇugōpa-ma-(IIa) hādhiraḥ || tasya putra || Trīyambhaka-charaṇāmbhōruha-rājāḥ-pavittri-kṛitōttamāṅga sva-bhuja-bala-parākrama-kṛiyā-kṛita-rājya Kali-yuga-bala-paṁkāvasanna-vṛishōddharana-nitya-sannaddha³ śrīmān-Mādhava-mahādhiraḥ || tasya putra || śrīmad-Kaṇḍamba-kula-gagana-gabhasti-mālina Krishṇavarmma-mahādhiraḥ priyā-bhāginēyō vidyā⁴-vinēyatisaya-pari-pūritāntarātma⁵ niravagraha-prathāna-saurya vidva-suprathama-gaṇya śrīmān-Koṅgaṇi-mahādhiraḥ Avinīta-nāmadhēya dattasya Dēśiga-gaṇaṇ Koṇḍakundānvaya Guṇachandra-bhaṭāra sishyasya Abhaṇandi-bhaṭāra⁶ tasya sishyasya Silābhadrā-bhaṭāra-sishyasya Jayaṇandi-bhaṭāra-sishyasya Guṇaṇandi⁷-bhaṭāra-sishyasya Chandaṇandi-bhaṭāraṅge aṣṭā-asīti-uttarasya trayō-satasya⁸ saṁvatsarasya Māgha-māsaiṁ Śōmavāraṁ Svāti-nakshatra suddha pañchami Akāḷavarsha-Prithuvī-Vallabha-mantri Talavana-nagara-Śrīvijaya-Jinālayakke Pūṇāḍu-chhā-sahasra Eḍenāḍu-saptari-madhyē Badaṇeguppe-nāma Avinīta-mahādhiraḥ jēna dattēna paḍiye āṛ olaṁ-ūr-ū (IIb) roḷ pannir-kkaṇḍugaṇ geydu ambali-maṇṇuṁ Talavana-puradol taḷa-vittiyamaṇ Pogarigeleyol pannir-kkaṇḍugaṇ Pirikereyolaṁ rāja-mānaṁ-anumōdana pannir-kkaṇḍugaṇ manōharaṁ dattaṁ Badaṇeguppe-grāmasya sīmāntaraṁ pūrbasyāṁ-disi kemjige-moradiē Gajaseleye Karivalliya-Koṭṭagara-Badaṇeguppeya-trisaṇdhiya satti-koṇḍu āgnēyadin ante bandu Kāgaṇi-taṭākam puna dakṣiṇasyāṁ-disi bahuśnuhiye balkaṇi-vṛikshame puna paśchima-mukhade sanda bahumūlika-pantiye puna Badaṇeguppeya-Koṭṭagara-Muḷtagiya-trisaṇdhiya koḷe Chaṇḍigāle puna nairatyade sandu kathaka-vṛikshame puna paśchimasyāṁ-disi peḷḍ-ūḷḍil-vṛikshame sānteretiya vaṭa-vṛikshame puna tore-vallame uttarā-mukhade sanda bahumūlika-pantiye jambupaḍiya-taṭākame puna vāyavyade gale-chimcha-vṛikshame puna Badaṇeguppeya-Muḷtagiya-Koḷeyanūra-Dāsanūra-trisaṇdhiya-nerggila-gumbe niḍuveḷuṅge puna Gajaseleya-grāma uttara-disi kāyga-moradiē ilidu kemba

¹ Originally deciphered by me and published in 1872, *Ind. Ant.* i, 363; see also xii, 12. The facsimile now published is from an impression by Dr. Fleet. The original impression by Dr. Burgess is given in the *Indian Antiquary*, vol. i.

² A symbol here supposed to represent Ōm.

³ The *na* is inserted below the line.

⁴ *Vidyā* is inserted below the line, with a small cross above, to show where it should come.

⁵ By mistake *tna* has been engraved for *tma*.

⁶ This name should most probably be Abhaṇandi.

⁷ The second *na* is inserted below the line.

⁸ The first *sa* is inserted below the line between two vertical strokes.

⁹ The *ya* is inserted below the line.

i.
 2 ೧ ಪೃಥ್ವೀಪಾಪವಸುಸಾಕ್ಷಿಂ ಪ್ರಖ್ಯಾಪ್ಯುಪಾಂಖಶ್ಚಿತಪದಾನಿವೃತ್ತಂ ಪುನಃ
 4 ಪುನಃ ಪ್ರಾಪ್ತಂ ನಿರೀಕೃತವಾನ್ಮಹಾಶಯಃ ಪ್ರಾಪ್ತವಾನ್ಮಹಾಶಯಃ ಪ್ರಾಪ್ತವಾನ್ಮಹಾಶಯಃ
 6 ಪುನಃ ಪ್ರಾಪ್ತಂ ನಿರೀಕೃತವಾನ್ಮಹಾಶಯಃ ಪ್ರಾಪ್ತವಾನ್ಮಹಾಶಯಃ ಪ್ರಾಪ್ತವಾನ್ಮಹಾಶಯಃ
 8 ಪುನಃ ಪ್ರಾಪ್ತಂ ನಿರೀಕೃತವಾನ್ಮಹಾಶಯಃ ಪ್ರಾಪ್ತವಾನ್ಮಹಾಶಯಃ ಪ್ರಾಪ್ತವಾನ್ಮಹಾಶಯಃ

ii a.
 10 ಪುನಃ ಪ್ರಾಪ್ತಂ ನಿರೀಕೃತವಾನ್ಮಹಾಶಯಃ ಪ್ರಾಪ್ತವಾನ್ಮಹಾಶಯಃ ಪ್ರಾಪ್ತವಾನ್ಮಹಾಶಯಃ
 12 ಪುನಃ ಪ್ರಾಪ್ತಂ ನಿರೀಕೃತವಾನ್ಮಹಾಶಯಃ ಪ್ರಾಪ್ತವಾನ್ಮಹಾಶಯಃ ಪ್ರಾಪ್ತವಾನ್ಮಹಾಶಯಃ
 14 ಪುನಃ ಪ್ರಾಪ್ತಂ ನಿರೀಕೃತವಾನ್ಮಹಾಶಯಃ ಪ್ರಾಪ್ತವಾನ್ಮಹಾಶಯಃ ಪ್ರಾಪ್ತವಾನ್ಮಹಾಶಯಃ
 16 ಪುನಃ ಪ್ರಾಪ್ತಂ ನಿರೀಕೃತವಾನ್ಮಹಾಶಯಃ ಪ್ರಾಪ್ತವಾನ್ಮಹಾಶಯಃ ಪ್ರಾಪ್ತವಾನ್ಮಹಾಶಯಃ
 18 ಪುನಃ ಪ್ರಾಪ್ತಂ ನಿರೀಕೃತವಾನ್ಮಹಾಶಯಃ ಪ್ರಾಪ್ತವಾನ್ಮಹಾಶಯಃ ಪ್ರಾಪ್ತವಾನ್ಮಹಾಶಯಃ

ii b.
 20 ಪುನಃ ಪ್ರಾಪ್ತಂ ನಿರೀಕೃತವಾನ್ಮಹಾಶಯಃ ಪ್ರಾಪ್ತವಾನ್ಮಹಾಶಯಃ ಪ್ರಾಪ್ತವಾನ್ಮಹಾಶಯಃ
 22 ಪುನಃ ಪ್ರಾಪ್ತಂ ನಿರೀಕೃತವಾನ್ಮಹಾಶಯಃ ಪ್ರಾಪ್ತವಾನ್ಮಹಾಶಯಃ ಪ್ರಾಪ್ತವಾನ್ಮಹಾಶಯಃ
 24 ಪುನಃ ಪ್ರಾಪ್ತಂ ನಿರೀಕೃತವಾನ್ಮಹಾಶಯಃ ಪ್ರಾಪ್ತವಾನ್ಮಹಾಶಯಃ ಪ್ರಾಪ್ತವಾನ್ಮಹಾಶಯಃ
 26 ಪುನಃ ಪ್ರಾಪ್ತಂ ನಿರೀಕೃತವಾನ್ಮಹಾಶಯಃ ಪ್ರಾಪ್ತವಾನ್ಮಹಾಶಯಃ ಪ್ರಾಪ್ತವಾನ್ಮಹಾಶಯಃ
 28 ಪುನಃ ಪ್ರಾಪ್ತಂ ನಿರೀಕೃತವಾನ್ಮಹಾಶಯಃ ಪ್ರಾಪ್ತವಾನ್ಮಹಾಶಯಃ ಪ್ರಾಪ್ತವಾನ್ಮಹಾಶಯಃ

30 30
 32 32
 34 34
 36 36
 38 38



Ring and Seal.



 ೧ ಸತ್ಯವಾಕ್ಯಾ ದೇವೇಂದ್ರನಾ ಸುಭಾಯಾ ಸುರೇಂದ್ರ
 ೨ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ
 ೩ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ
 ೪ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ
 ೫ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ
 ೬ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ
 ೭ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ
 ೮ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ
 ೯ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ
 ೧೦ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ
 ೧೧ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ
 ೧೨ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ
 ೧೩ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ
 ೧೪ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ ದೇವೇಂದ್ರನಾ

reye puna pūrbba-mukhade sanda bahumūlika-pa (*IIIa*) ntiye puna kaḍapaḷṭigāla vaṭa-vrikshame puna isānade Badaṇeguppeya-Dāsanūra-Polmada-trisandhiya taṭākame koḍigaṭṭi chiñcha-vrikshame keṁtaṇambina¹ diṇeim pūrbade kūḍittu sīmāntaram || tasya sākshiṇā Gaṅga-rāja-kula-sakalāsthayika-purusha Perbbakkavāṇa Maṇugareya Sendrika Gaṁjenāda Nirggunda Maṇiyugureya Nandyāla Simbāl Ādapa bhṛityayām dēsa-sākshi Tagaḍūra Kulugō varu Gaṇiganūra Tagaḍaru Ālgoḍate Nandakarum Ummatūra Bellurarum Ālageyarum Badaṇeguppeya Jhamsanda² Belluraru Perggiviyaṇum || svadatta paradattāṁg vā yō harētha vasundharī shashtīm varsha sahasrāṇi viśṭāyām jāyate³ kṛimi || vasubhi vasudhā bhuktaṁ rājabbhis Saka-rājabhi⁴ yasya yasya yadā bhūmi tasya tasya tadā paḷam || dēvasvan tu viśam ghōraṁ na viśam viśam uchyatē viśam ēkākinam hōnti dēvasva putra pautrikam || sāmān-[y]ōyam dharmma hētum⁵ nripāṇām kālē kālē pālanīyō bhavadbhi sarbbān ētām bhāgina⁶ pārttivēndrā bhūyō bhūyō yāchatē Rāmabhadra⁷ || Visvakarmma likhitam ☉

2

On a stone at Biliūr (in Kiggaṭ-nāḍ).

⁸ bhadram astu Jina-sāsanāya Saka-nrip-atitā-kāla-saṁvatsaramgaḷ eṇṭunūr-ombattaneya varsham pravarttisuttire svasti Satyavākya-Koṁguṇivarmma-dharmma-mahārājādhirāja Kovalāla-puravarēśvara Nandagiri-nātha śrīmat-Permmānadiya rājyābhishēkam geyda padi neṇtaneya⁹ varshad andu Pāḷguna-māsada śrī-paṇchame yandu Śivanandi-siddhāntada-bhaṭārara śiśhyar Ssarvbaṇandi¹⁰-dēvargge¹¹ Penne-gaḍaṅgada Satyavākya-Jinālayakke Peddoregareya Biliūr-ppannir-ppalliyumam sarvba-pāda-parihāra Permmānadi koṭṭō tom bhattaṇu-sāsirvbarum ay-sāmāntarum Beddoregareya elpadimbarum eṇṭ-okkalum idakke sākshi Male-sāsirvbarum aymurvbarum¹² ay-dāmarigarum idakke kāpu idan alidoṁ Bāraṇāsiyumam sāsirvbar-ppārvbarumam sāsiram kavileyuman alidoṁ paṇcha-mahāpātakan akkum Sedōjana likhitta¹³ Bēliūra¹⁴ eṇbattu-gadyāṇa ponnū eṇṭu-nūru-battamum teruvom.

3

On a stone at Kotūr (same nāḍ) in the Lakkunḍa forest.

svasti Satyavākya-Koṁguṇivarmma-dharmma-mahārājādhirājam Kuvalāla-puravarēśvaram Nandagiri-nātham śrīmat-Permmānadiḷa Jedala Eṇṇaṅga-gāvunḍana magaṅge Permmādi-

¹ The *ta* is inserted below the line between two vertical strokes.

² What looks like this name is inserted below the line here in a different cursive hand.

³ The *ya* is inserted below the line.

⁴ Generally *Sagarādibhiḥ*.

⁵ Properly *sētum*: the collocation *dharmma hētum* recalls the Buddhist formula.

⁶ Generally *bhāvina*.

⁷ Generally *Rāmachandraḥ*.

⁸ See note 2, p. 30.

⁹ The first *ne* is inserted below the line.

¹⁰ For the subscript *va* the earlier form of *ba* is used; also in l. 8, 9.

¹¹ The sign for subscript *ṇa* is the same as for *na*, as usual at this period.

¹² Read *aynūrvvarum*. The subscript *va* in this and the next line has the modern form of *ba*.

¹³ Read *likhitam*.

¹⁴ This name begins with the old form of *ba* here, but with the new form in l. 8.

vattam gatti bitṭa stiti-kramam āvud endode siddhāyada ponnol pattu gadyāṇa ponnum
biṭṭiya bhattadol nūru-bhattamumam ellā-kālakkaṁ sāsanam āge biṭṭar Būvayyan akkaram
maṅgaḷam Eṇṇamgaṅge kalnāḍu mahāsri.

4

On a stone at Peggūr (same nūd).

svasti Saka-nṛipa-kāl-ātita-saṁvatsara-sataṅga 899 ttaneya Īsvara-sa[m]vatsaram pra
varttise¹ svasti Satyāvākya²-Koṅṇivarmma-dharmma-mahārājādhirājā Kōlāḷa-puravar
ēśvara Nandagiri-nātha śrīmat Rāchamalla-Parmmanadigaḷ tad-varsh-[ā]bhyantara
Pālguṇa-sukla-pakshada Nandīsvaram talpa-devasam āge svastisamasta-vairi-gaja-ghaṭ-ātōpa-
kumbhikumbha-stala-sputit-ānargghya-muktāphala-grahaṇa-bhikara-kar-āse-nivāsita-dak
shiṇa-dōrddanda-maṇḍita-prachandaṁ annana³-baṇṭa baḍavara-naṇṭam śrīmat Rakkasa
Beddoregareyan āluttire bhadram astu Jina-sāsanāya śrī-Belgoḷa-nivāsigaḷ-appa śrī-Bīrasēna
siddhānta-dēvara vara-śishyar śrī-Gonaśēna-paṇḍita-bhaṭṭārakara vara-śishyar⁴ śrīmat
Anantavīryayyaṅgaḷ Pe[r]ggadūrum posa-vādagamuman abhyantara-siddhiyāge paḍedar
adarkke sākshi tombhattaru-sāsirbbarum ay-sāmantarum Beddoregare-yēlpadiṁbarum
eṇṭ-okkalum idam kāvar nnālvar Mmaleparum aynūrbbarum ay-dāmarigarum Śrīpurusha⁵-
mahārājaradattiyan āvon orbbaṁ alidom Bāṇarāsiyūm sāsirbba-Brāhmaṇarum sāsira-kavileyu
man alida pañcha-mahāpātakan akkuṁ idan ār-orbbar kādar avarge piridu punyam⁶ Chanda-
nandiyayyana likhitam|| Perggadūra basadiya sāsanam.

5

*On a stone at Mercara Central School, brought in from the country ;
now in the Commissioner's office.*

svasti śrī Śaka-varisha 921 neya Sārvari-saṁvatsarada Pālguṇa-māsada punname Uttare-
Bhādrapada Arkkavārad-andu Gaṇagūra Biha-gāmuḍana magam Hañcha[da]rma-seṭṭi
Kuṇin dor-olege gēdu kālam tildiū Kālūram māḍi Muḷlūr-nnāḍa Bōkanahalliyu Hakādi
vāḍiya Gorahalli leyu-nāḍa Kūḍalūrumam tanna bhuja-baladinda paḍedu
modal kāluśiyam mindu Rāmēśvaram archi battu kabbil-angaleū dha[rmma]kke biṭṭa
maṇṇu khaṇḍuga ī dharmmavau alidam kavile

6

On a vīrakal at Nīḍuta (in Yēlusāvirashīme).

svasti śrī-jayābhyudaya-Śaka-varusha 1177 ne Rākshasa-sam 1 Vaiśākha śudha 11 śi
śrīmat-pratāpa-chakravarti Hoysaṇa bhuja-bala śrī-Vīra-Narasimha-Rāyana kāla dalli
Kahigōḍina Bīra-gavudana maga Sōmaiyanu boguluttā Bumbiya-nāyakanu tāu dūta Bīmaiya
Sōmannan oḍane yatti hōgi kādidalli biddanu ā Sōmaiyanu dēva-lōkakke salla-bēkendu ātan
oḍane-huṭṭida Māri-gavudanu ā Sōme-gavudana maga Māyiganu paripāya māḍisida biragallu
mangala-mahā śrī śrī śrī.

¹ The subscript *t* in this and the next word is formed in a peculiar manner. The engraver seems to have had some original ideas. See the stop in line 2, and *nd* in Nandagiri.

² Read *Satyāvākya*.

The double *ṇṇa* is here expressed by *ṇna*.

⁴ These two phrases might be read *dēvar avara śishyar* and *bhaṭṭārakar avara śishyar*.

⁵ The original impressions showed *Śrīpurada*.

⁶ Read *punyam*.

No. 3--Kotur stone inscription of Satyavakya





2
 4
 6
 8
 10
 12
 14
 16
 18
 20
 22
 24
 26

The Palur stone inscription is a large, circular stone inscription in the Coorg script. The text is arranged in approximately 26 horizontal lines, with the first line at the top and the last line at the bottom. The script is highly stylized and dense, with many characters appearing to be variations of a few basic forms. The inscription is set against a dark, textured background, and the characters are light-colored, making them stand out. The overall shape of the inscription is roughly circular, with the text filling most of the area.

7

On another vīrakal at the same place.

svasti śrī-vijayābhyudaya Śaka-varusha 1208 Pārthiva-sam | rada Vaiśākha śudha 12
śrīmat pratāpa-chakravarti Hoysana bhuja-bala śrī-Vīra-Narasimha-Dēvarasara rājyābhyu
daya-kāladallu Kahigōḍina Māra-Tammanu tanna kochaṇa-pratittu-matsara-virōdhangala
kūḍi kālagadallu kādi biddanu ā Māra-Tammanu dēva-lōkakke sala-bēkeudu ātana tamma
Maleya-nāyaka ā Māra-Tammana makkaḷu Sōmanna vīragallu mangala mahā
śrī śrī śrī.

8

*On a stone in the Mahālingēśvara temple at Pālūr (in Beṅganād Kuyāṅgerinād,
Pāḍinālknād tāluq).*

svasti śrī | Vināyakam viśēshajñam gurum dēvīm Sarasvatīm
namaskṛitya [ya]thā śaktyā karishyē śāsanam śubham |
svasti śrī | śrīma[t]-Purushōttama-parshad-Avidyāmṛityu-bhaṭṭāraka śishya
Bōdharūpa-Bhagavar Pālayū[r] Mahādēvarkku cheyda śilā-śāsanam |
padinenḍēśi Śrīvaishnavar muntāna padi[ne]n-dēśi Valaṇchiyar padinen-dēśi ppada-piḍichcha-
Pallāyiravar padinetṭu- nāṭṭu-Brāhmaṇar ivagaḷil kaṇḍar kaṇḍ irakshikka kaḍavar-enṇu
cheyda śilā-śāsanam-āvadu śāntinōḍu pūvisthāna nnōkkiy amachchān amachchapadi chelu
ttānāgil tan-tandayai koṇṇun-tāyai kaḷatram vachchun tām piṇḍa nāḍu vāḷum araśaittān
koṇṇavan nāṭṭul¹ valattu keṭṭiyā idattu piḍichchānai mūkk-aṇutt-avan peṇḍilai kaḷatram
vachchān paḍakkadava daṇḍam paḍakkadavan nitya chchelav[u]m mikka saṁkētaṁgaḷum
śrī-bhaṇḍāra-pottagam aṭṭ-orukkāl eduttu vāṣippittu [a]ḍil paṭṭapaḍi chellāda chilavu
cheluttakkadavar padinen-dēśi-Valaṇchiyar nālu muttāmay-āḷum-munūrka-muntayi.

9

*On a stone at the Bhagaṇḍēśvara temple in Bhāgamaṇḍala (in Tavunād-Sampajinād,
Pāḍinālknād tāluq).²*

svasti śrī [|] namaskṛitya gurum bhaktyā | Kanyārūḍha-Bṛihaspatau[|]
Vṛiśchik-ākhyē mahā-māsē Bṛihaspatty-uttarā-dinē ||
karishyē śāsana[m] sarvvaṁ | gurōr ānanda-rūpiṇaḥ[|]
śāsanām Bōdharūpō-⁴ haṁ śrī-Bhagaṇḍāśramē 'pi hi [|]
Mēlpunḍi-Kunniyarasan-nāḍu³-vālānikka śrīmat Pu[r]shōttama-pa[r]shat⁴ Bōdharūpa-Bhaga
var-arasu muntāy-chchaivitta cheppēṭṭil akappaṭṭa nichcha-chchilav-aḍayav-oru-nāl tappich
chānukku Kunniyarasan-muntāyāṇ-peṇṇ-akappaḍa mēl-in-nāḍu-vāḷakkadav-aran-āṇa āṇa
ttappu panniraṇḍu kāṇam pon kāsanni oru-nālukku iraṭṭippaḍi dēvarkku appaḍi āchchi-
vaṭṭam aḍil ēṇil panniru-kalaṇchu ponn-eḷu māṇṇu araśukku nandāvilakku padinēḷu | nāl-amu
du mudalāy poduvāḷar-idakkadav-ariy-iruvattaru nāl | olukk-avikk-iru-nāl pushpattukku

¹ Read *nāṭṭil*.

² The stone is cracked across transversely, between the 16th and 22nd lines, — said to have been done by the followers of Tīpu Sultān.

³ Malayāḷam *ṭa* is used throughout in place of Tamil *ṭa*.

⁴ Read *parshad*.

nā-nāli agamañchu-māla muppatiraṇḍu Vṛiśchika-viḷakk ādi śāntinōḍu pūvisthānan-
nōkkiy amachchānam uchchapadi cheluttānākil tān piṛanta nāḍu-vāḷum arasanai kula-karu
dum-āna avan nāṭṭil valattu kaṭṭiy-idattu piḍichchānai mūkk-aṛuttu [a]van-penḍilai-ttān
kaḷatra-vachch[ān] paḍa-kkaḍava daṇḍam ivv-ā ināna-miṛā nai kaṇḍum kēṭṭum-upēkshittu
pōm arasukku tan-nāṭṭil prakṛitiyāna ānatappi nāḍu viḍuvittatt-aiyyattukku viḍakkāḍavar
prakṛiti paḍaka muntāya paṇiy-añchu Mahābhāratam oṇṇu i-chchilavil-oṇṇu tappil nālukk-
iraṇḍ-arai-kkānam padinen-dēsi paḍa-piḍichcha-Pallāyiravar | Valañchiyar | rakshikka Va
kaṇḍalaiya | sannyāsikaḷumm-arasum muntāyaidil mikkadu bhaṇḍāra-ppottakattilum cheppēṭ
ṭilum u . . . Pakāḍala āyāri eḷuttu.

10

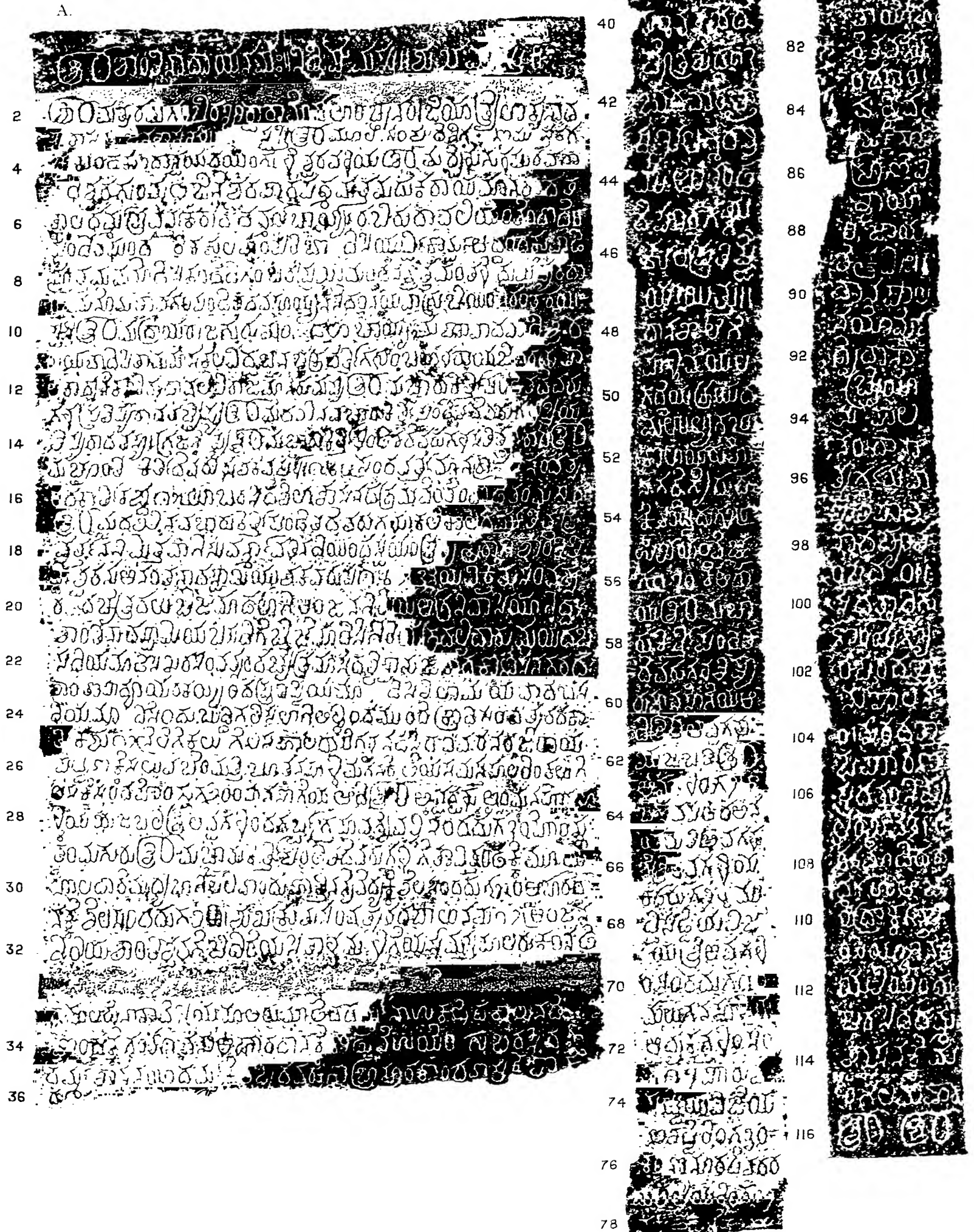
On a stone at Añjanagiri.

śrī-Śāntināthāya namaḥ || nirvviḡhnam astu || śubham astu ||

śrīmat-parama-gambhīra-syād-vād-āmōgha-lāṁchchhanam |

jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

svasti śrī-Mūla-saṁgha Dēśi-gaṇa Pustaka-gachchha Kumḍakumḍānvayada Yimḡulēśvara
valiya śrīmad-Belugūla-puravar-ādhiśvara Guṁmaṭa-Jinēśvara-pāda-padma-matta-madhu-
karāyamānar-āda tat-kāla-dharmma-pravarttakar-āda Dharmmachāryyara birudāvali yeṁt
emdoḍe || paṁḍita-puṇḍarīka-kulamam paribōdhisiy urvvi-kormma-uddamḍa-kuvādi-hṛit-
tamaman-ōḍisi kūḍe Digambara-prabhā-maṁḍana- vṛittamam tāḷedu Bhavya-rathāṁgaman-
ōvut-āvagam Paṁḍita-dēva-sūryyan esedam naya-vāg-ruchiyim niraṁtaram || svasti śrīmad-
rāya-rājaguru-maṁḍal-āchāryya mahā-vāda-vādiśvara rāyavādi-pitāmaha sakala-vidvaj-
jana-chakravarttigalūm Ballāla-Rāya-jīva-rakshapālakādy-anēka-birudāvali-virājamānarum-
appa śrīmach-Chārukīrtti-Paṁḍita-dēvarugaḷa praśishyar-āda tach-chhishya śrīmad-Abhinava-
Chārukīrtti-Paṁḍita-dēvarugaḷa priya-śishyar-āda tasy-āgraja-śishya śrīmach-Chārukīrtti-
Paṁḍita-dēvarugaḷa sa-tīrtthyar-āda śrīmach-Chhāntikīrti-dēvaru[ga]lu Śaka-varsha || 1466
saṁḍa varttamāna Krōdhi-saṁvatsarada Kārtika-śudha 15 lū barasida śilā-śāsanada kramav-
eṁt-emdoḍe tamma guru śrīmad-Abhinava-Chārukīrtti-Paṁḍita-dēvarugaḷu | Kali-kāla-
dharmma-tīrttha-pravarttana-nimittavāgi Suvarṇāvatī-nadiyimḍa svayam-pratyaksharāgi
Śānti-tīrtthēśvaranu Anantanātha-svāmiyu Śaka-varusha 1453 neya Vikṛitu-saṁvatsarada
Chaitradalu bije-māḍalāgi Añjanagiriya-agra-nivāsiyāg-irdda Śāntinātha-svāmiya basadige
bijemāḍisi giri-y-agradalli dārumayada-basadiya māḍisi Khara-saṁvatsarada Chaitra-māsadalli
svānujar-āda Koṇasanagarada Śāntōpādhyāyara kayyimḍa pratishṭeya māḍisi śilā-mayavāda
basadiya māḍis-emdu buddhi gatisalāgi allimḍa mumḍe Krōdhi-saṁvatsarada Kārtika-śu
15 nelege kalu-gelasa hāladāregala naḍasida vivara Nañjarāyapaṭṭaṇakke saluva Beṁṁmatti
Būtanhaḷi-Malaganakereya samasta-halarim kalu-gelasakke saṁḍa hoṁṁnu ga 200 Hanasogeya
Ādi-Śrī-Avvagaḷu Ammana-Hosahalliya Bhujabali-Śrī-Avvagaḷimḍa garbba-grihavagaivalli
kalu-gelasakke sandadu ga 30 hoṁṁnu tamma guru śrīmach-Chārukīrtti-Paṁḍita-dēvarugaḷige
tāv ittaṁḍakke mūṛu hāladāre madhya-bāgilali voṁḍu-hottina naivēdyakke śela saṁḍadu
ga 50 āhāra-dānakke śela sandadu ga [50] | Śubhakṛutu-saṁvatsarada Pāḷguna śu 15 lū
Añjanagiriya Śāntiśvarage bidire sītāla-maḷigeya samasta-halaru Kaṁṇaḍiga-halaru Nānādēsi
ya-halaru māḍida dharmma | [n]āu kaṭṭida kālu-naḍe vondaḍakke ga 0.1 vanu āhāra-dānakke
koḍuveu yeṁḍu barasida i dharmma-śāsana yī-dharmmakke tappidavaru gō Brāhmara
koṁḍa dōshakke hōvaru[||] (*left side*) śaka varusham 1465 neya Śubhakṛitu-saṁvatsarada



Chaitra śuddha 13 Budhavāra Vṛishabha-laghnadalli muṟu taṁḍa dehāragaḷu kula-pratishṭe yāyittu || dānaśālege haḷḷi vayala gaddeya krayada maṭṭya ga 70 kolāyaru hosa gadde gaiduda kke koṭṭadu ga 50 ubbayam vechcha ga 120 kke āḍāya śrīmach-Chārukīrtti-Paṁḍita-dēvaru gaḷa śishyaru Hanasogeya Ādi-Śrī-Avvagaḷu Bhujabali-Śrī-Avvagaḷim ga 24 Basavapa [ṭṇa]da Anantamati-Avvagaḷu Nēmi-Śrī-Avvagaḷim saṁdadu ga 24 Muddi-saṭṭiya Vijey[a]-Śrī-Avvagaḷim saṁdadu ga 10 Maluganahaliya Ādyakkagaḷim saṁ ga 12 Hāruva-saṭṭiya Vijeya-na-saṭṭirim ga 30 Kampanūra Dēvaramma-saṭṭiyarim ga 12 [A]suṁ[ḍi]ya A[ra] sa (rest buried underground): (right side) [ll. 79 to 107 contain the three usual imprecatory verses beginning with *svadattām paradattām, dānapālanayōr and svadattādvigunam*]. ī māḍida dharmmatī āchamdrārka-sṭhāyiyāgi naḍeyali yeṁdu barasida dharmma-śāsanakke maṁgala-mahā śrī śrī.

11

On a copper plate at Kaṭṭepura.

śubham astu. ||

namas tuṅga-śiraś-chumbi-chandra-chāmara-chāravē |
trailōkya-nagar-ārambha-mūla-stambhāya Śambhavē ||
vandē lilā-varāhasya daṁṣhtra-daṇḍa sa pātu naḥ |
udhrutā mēdinī yēna kalaṅkam iva yatra sā ||

svasti śrī-vijayābhyudaya-Śālivāhana-śaka-varushagaḷu 1615 neya Śrīmukha-nāma-saṁvatsa rada Pushya śu 12 lu Kāśyapa-gōtrada Āpastamba-sūtrada Bēlūra Kṛishṇappa-Nāyakara putra rāda Vēṅkaṭādri-Nāyakara putrarāda Kṛishṇappa-Nāyakaru Vasishṭha-gōtrada Āś[va]lāyana-sūtrada Rik-śākhādhyāyanarāda Subrahmanya-dēvagaḷu putrarāda Puṭṭarasaiyana putrarāda Yōgapaiyage barisi koṭṭa grāma-dāna-śāsana-kramav ent endare pūrvadalli śrīmad-rājādhirāja rājā-paramēśvara śrī-vīra-pratāpa śrī-vīra Kṛishṇa-Rāya-Dēva-mahārāyaravaru namma vṛid dha-pitāmaharāda sindhu-Gōvinda himakara-gandha dhavalāṅka-Bhīma Maṇināgapura-varā dhīśvara baliyada saptāṅga-haraṇarāda Yara-Kṛishṇappa-Nāyakaraiyanavarige pālista Bēlūra śīmege saluva Arakalgōḍa valitada Tungi-nāḍa Nīrugunda-staḷadalli Koṇiganahallige pūrva Hēmavati-nadige dakshinada jamīnige paśchima Niluvāgilige vuttaravāda Kaṭṭepurada grāma Yippugaḷalege pūrvavāda Hirumanahallī sahā Kāśyapa-gōtrada Āpastamba-sūtrada Kṛishṇappa-Nāyakara putrarāda Vēṅkaṭādri-Nāyakara putrarāda Kṛishṇappa-Nāyakaru Vasishṭha-gōtra Āśvalāyana-sūtrada Rik-śākhādhyāyanarāda Subrahmanya-dēvagaḷa putrarāda Puṭṭarasaiyana putrarāda Yōgapaiyage Kaṭṭepurada-grāma Hirumanahallī sahā yī tathā tithi Makara-sankramana-punya-kāladalli sa-hiraṇyōdaka-dāna-dhārā-pūrvakavāgi koṭṭēvāgi yī grāmakke saluva akshin-āgāni-nidhi-nikshēpa-jala-pāshāna-siddha-sādhyaṅgaḷ-empa ashta-bhōga-svāmyavannu āgu-māḍikoṇḍu nimma santānā-parampar-āchandr-ārka-sṭhāyigaḷ-āgi dānādi-vinimaya-vikrayagaḷige yōgyavāgi sukhadalli anubhavisikoṇḍu yihadu yendu Kāśyapa-gōtrada Āpastamba-sūtrada Kṛishṇappa-Nāyakara putrarāda Vēṅkaṭādri-Nāyakara putra rāda Kṛishṇappa-Nāyakaru Vasishṭha-gōtrada Āśvalāyana-sūtrada Rik-śākhādhyāyanarāda Subrahmanya-dēvagaḷa putrarāda Puṭṭarasaiyana putrarāda Yōgapaiyage barisi koṭṭa śāsana yidakke dharma-sākshigaḷu

āditya-chandrāv anilō nalaś cha dyaur bhūmir āpō hṛidayam manaś cha |
ahaś cha rātriś cha vubhē cha sandhyē dharmasya jānāti narasya vṛittam ||

dāna-pālanayōr madhyē dānāt śrēyō'nupālanam |
 dānāt-svargam avāpnōti pālanād achyutam padam ||
 svadattā dviguṇam puṇyam paradattānupālanam |
 paradattāpahārēṇa svadattam nishphalam bhavēt ||
 svadattā putrikā dhātrī pitri-dattā sahōdarī |
 anya-dattā sva-mātā cha datta bhūmim parityajēt ||
 yēkaiva bhagini lōkē sarvēśhām ēva bhūbhujām |
 na bhōjyā na karagrāhyā vipradattā vasundharā ||

śrī-Kṛishṇa

12

On a copper plate at Mahādevapura (Mercāra).

Linga-Rājendra-Vadeyaru

Vi

Koḍagina charamūrtigalāda Śidhalingappadavaru Śārvari-samvatsarada
 Kārtika-śudha 13 yu Mandavāradallu jīrṇōddāra mādisiddu.

śrīmad rājādhirāja rāja-paramēśvara prahuḍa-paratāpa apratima-vīra-narapati Koḍa
 gina samsthānada śrī-ratna-simhāsanārūḍharāgi prithvī- sāmrajyam gaiyutt-idda Bhāradvāja-
 gōtrada Āśvalāyana-sūtrada Rukshabhānukādhyāya Vīra-Śaiva-matastar-āda Appājendra-
 Vadeyaravara putrarāda Linga-Rājendra-Vadeyaru—

namas tunga-śiraś-chumbi-chandra-chāmara-chāravē |

trailōkya-nagar-ārambha-mūla-stambhāya Śambhavē ||

svasti śrī-vijayābhudaya Kali-sanda 4881 ne varatamānakke salluva Vikāri-samvatsarada
 Māgha-bahula 10 yu Budhavāra divi gaḷige 7½ ge Śivādhīnav-āddu—

yī Śivādhīnav-āguva tat-kāladallu yī Mahārājara garbhābdhi-sudhākarāyamānarāda
 Vīra-Rājendra-Vadeyaru sannidhānadallu yiddu sat-karmavannu virachisi appane-prakāra
 Mahādevapuradallu kriya-samādhiyannu mādisi dēvasthānavannu kaṭṭisi ā-samādhi-mēle
 Basavēśvara-dēvara-pratishṭeyannu mādisi Murige-sampradāyada-maṭhavannu kaṭṭisi sadā-
 kāladallu gaṇārādhane yī-dēvatārādhane vuddiśya yī-Mahādevapura-bhūmi Chikka-Harade
 Jambūru Bēlūru Basavanahalli grāmakke saha linga-mudre-śilā-pratishṭeyannu mādisi Nala-
 samvatsarada Chaitra-śudha 1 yu Bhārgavāradallu vappisi dāna-śāsanavannu baradu-kōṭṭu-
 yidheyāgi jīrṇōddāra-āddu Śārvari-samvatsarada Kārtika-śudha 13 divasa prārambha
 Śubhakṛitu-samvatsarada Vaiśākha-śudha 10 Guruvārakke ākairu āgi-yidhe.

13

On a copper plate at the Abbi maṭha in Yaḍava-nāḍ.

Murigi-svāmiyavara pādaka Mallikārjuna-svāmiya Pākōdu-Mahanta-svāmiyavara chara
 mūrttigalāda Śāntavīra-svāmiyavara charamūrttigalāda Abbi-maṭhada Nīranjana-dēvara
 pādakke.

namas tunga-śiras-chumbi-chandra-chāmara-chāravē |

trailōkya-nagar-ārambha-mūla-stambhāya Śambhavē ||

svasti śrī-vijayābhyudaya-Śālivāhana-śaka-varusha 1718 ne vartamānakke salluva
 Nala-samvatsarada Chaitra śu 1 Bhārgavāradallu Śivagange-mēlana-gavi-simhāsanārūḍhara-
 sāmpradāyastarāda Śidhapurada maṭhada svāmiyavara kara-kamala-sanjātarāda Vīra-Śaiva-
 matastar-āda śrīmad rājādhirāja rāja-paramēśvara prahuḍa-pratāpa vipratima-vīra-narapati

Koḍagina samsthānada śrī-ratna-simbhāsanārūḍharāgi prithvī-sāmrājyam gaivutt-iralu Bharadvāja-gōtrada Āśvalāyana-sūtra Rukshabhānukādhyāgalāda Appājendra-Vaḍeyaravara pautrarāda Linga-Rājendra-Vaḍeyaravara putrarāda Vīra-Rājendra-Vaḍeyaravaru baradu vappista jīrṇōddārada dāna-śāsanada kramav-entendare—prāku Śālivāhana-śaka-varuṣa 1650 ne Kīlaka-samvatsarada Kārttika-śuddha 2 Budhavāradallu hire-ajjayanavarāda Doḍḍa-Vīrappa-Vaḍeyaravaru Yaḍava-nāḍu Abbi-maṭhakke prāku naḍaḍu-baruttidda grāma Hosalli-grāma vandu Jigaṭṭalli-grāma vandu vubhaya-grāma yeradu yidallade Doḍḍa-Virūpāksha-svāmiyavaru Maḍikērige chittaisalāgi pāda-vididu binnaha-māḍikoṇḍu āchan drārkaḍāgi dharma-barabēk-endu nūtanavāgi Abbi-maṭhakke biṭṭu koṭṭa grāma Bāchalli-grāma-vandakke kandāya ga 16 hadināru-varaha saha Hosalli-grāma 1 Jigaṭṭalli-grāma 1 Bāchalli-grāma 1 antu grāma 3 ra chatuś-sīme-yellekattinalli yiruva nidhi-nikshēpa-jala-taru-pāshāṇa-akshīna-āgāmi-siddha-sādhyangal-empa ashta-bhōga-tēja-svāmya muntāda ā sakala-bhūmiyannu Śivārpitavāgi gaṇārādhaneyanu naḍisikoṇḍu āchandrārkaḍāgi dharmavannu naḍista Śivapūjā-kāladallu āśīrvādada ślōka—

jāti-smaratvam prithvī-patitvam savubhāgya-lāvṇyam atīva-rūpam |
tvad-bhakti vidyā paramāyur ishtaṁ tvam daś cha mē Śankara janma-janmanī ||
yamba āśīrvāḍavannu māḍuttā-yirabēk-embadāgi baradu vappista jīrṇōddhārada bhū-sādhanaḍakke sākshigaḷu—

āḍitya chandrō anilō nalaś cha dyaur bhūvir āpō hṛdayam Yamas' cha |
ahō rātriś cha ubhayaś cha sandhyā dharmasya jānāti naṛasya vṛittah ||
svadattā dviguṇam puṇyam paradattānupālanam |
paradattāpahārēṇa svadattām niśphalam bhavēt ||
yamba bhū-sādhanaḍakke appaṇe-prakāra Bhārgavāra baradāta khāsa-rahasyada Śambhaiya.
śrī Vi.

14

On a copper plate at Mahādevapura (Mercāra).

śrīman mahā-Murigā-svāmigaḷavara charamūrttigalāda Koḍali-Mahanta-svāmigaḷavara charamūrttigalāda Śāntavīra-svāmiyavara pādaḍakke—

namas tunga-śiraś-chumbi-chandra-chāmara-chāravē |
trailōkya-nagar-ārambha-mūla-stambhāya Śambhavē ||
svasti śrī-vijayābhyudaya-Śālivāhana-śaka-varuṣa 1718 ne vartamānaḍakke salluva Nala-samvatsarada Chaitra-śuddha 1 Bhārgavāradallu Śivagange-mēlana-gavi-simbhāsanārūḍhara-sāmpradāyastarāda Vīra-Śaiva-matastarāda Siddāpurada maṭhada paṭṭada-svāmiyavara kara-kamala-saujātarāda śrīmad rājādhiraja rāja-paramēśvara prahūda-pratāpa apratima-vīra-narapati Koḍagina samsthānada śrī-ratna-simbhāsanārūḍharāgi prithvī-sāmrājyam gaiyyutt-iralu Bhāradvāja-gōtrada Āś [va] lāyana-sūtrada Rukshabhānukādhyāgalāda Appājendra-Vaḍeyaravara pavutrarāda Linga-Rājendra-Vaḍeyaravara garbhābdhi-sudhākarāyamānarāda Vīra-Rājendra-Vaḍeyaravaru Śivārpanaḍakke samarpisida dāna-śāsanada kramav-entendare—Mahādevapurada maṭha yidaḍakke svāmiyavaru chittaisalāgi sāshtāṅga-praṇāpisi pāda-vididu āchandrārkaḍāgi dharma-barabēk-endu baradu vappisida vuttārada-bhūmi-vivara—Śivārpanada-bagye maṭhakke yī bhūmi bijavari bhaṭṭi 17kke beliyuva bhaṭṭi 700 maṭhakke mēlu-vechchada-bagye linga-mudre-śilā-pratiṣṭheyannu māḍisi biṭṭu koṭṭa grāmagalinda baruva kandāyada vivara Chikka-Harade Jambūru grāmaḍakke bija bhaṭṭi 43 kke kandāya 39 varaha prākina vuttāra yī grāmada pura-varga dēva-mānya bhūta-vuttāra saha bija bhaṭṭi 6½ ge 6½ varaha hōgalāgi śuddha-ninta-bhūmi bijavari bhaṭṭi 36½ varaha Yaḍava-nāḍu valittada

Thenka-nāḍu-mandega sērida Bēlūru Basavanahalli vaḷagaṇa Guḍugūru saha grāma 2 kke bijavari bhaṭṭi 50 kke kaṇḍāya 50 varahakke prākina vuttāra yī grāmada pura-varga dēva-mānya bhūta-vuttāra gavud-umbali nāyi-mannu saha khaṇḍi ga 17½ ge kaṇḍāya 17½ hōgalāgi śudha nintaddu bija bhaṭṭi 32½ ge kaṇḍāya 32½ varaha antu grāma 4 kke prākina vuttāra hōgalāgi śuddha-nintadu yī maṭhakke baruva kaṇḍāya 69 varaha bhatta bhaṭṭi 700 beḷeyu chavu-grāmadavara mundittu linga-mudre-śilā-pratishṭeyannu mādisi koṭṭu yī tithiyallū pitṛādisamasta-pitṛigaliḡu akshaya-Śiva-lōka-prāpti-yāgabēku-yamba apēksheyinda bhū-sāadhanavannu baradu vappistēvāgi yī grāmakke chavu-kaṭṭu-linga-mudre-śilā-pratishṭe-vaḷagāda nidhi-nikshēpa-jala-taru-pāshāna-akshīna-āgāmi-siddha-sādhyangal-emba ashta-bhōga-tēja-sāmya muntāda ā sakala-bhūmiyannu Śivārpitavāgi gaṇārāadhaneyannu mādisikoṇḍu Śiva-pūjā-kāladallu āśīrvādada ślōka—

jāti-smaratvam prithvī-patitvam savubhāgya-lāvaṇṇyam atīva-rūpam |
 tvad-bhakti vidyē paramāyur ishtam tvam daś cha mē Śankara janma-janmanī ||
 yamba āśīrvādāvannumāḍutta-yirabēk-embadāgi baradu vappista bhū-sāadhanakke sākshigalu—
 āditya chandrō anilō nalaś cha dyaur bhūmir āpō hṛidayam Yamaś cha |
 ahaś cha rātriś chā vubhayaś chā sandhyā dharmasya jānāti narasya vṛittah ||
 svadattā dviguṇam pṇnyam paradattānupālanam |
 paradattāpahārēna svadattam nishphalam bhavēt ||
 yamba bhū-sāadhanakke sva-hastā vappitā—

śrī Vi.

15

On the throne.

Kali sandda 4909.

16

On a stone at Danagal.

Virājapurada maṭha.

Iva-samvatsarada Jēshṭha-śudha 5 rallu Chīlala Shāka-svāmigala virakta maṭṭa.

17

On copper plates in the Ōmkārēśvara temple at Mercāra.

svasti śrī-vijayābhyudaya-Śālivāhana-śaka-varsha 1739 ney Īśvara-samvatsarada Jēshṭha-bahula-bidigeyu Bhānuvārakke Kali-dina 1796392 ne yī-śubha-divasadalli Chandra-vamśa-kshīra-pārāvāra-pārijātāyamānarāda Bhāradvāja-gōtra-sanjātarāda Āśvalāyana-sūtra Rik-śākhigalāda Vīra-Śaiva-mata-dhurīṇa-pravīṇarāda śrīmat-Koḍagu-samsthāna-samsthita-samādyā Kshīranagara-madhyā-paribhrājamāna-maṇi-gaṇa-kbachita-chāru-simhāsanārūḍhar-āda apratima - pratāpa - prakāśa - prahasita - mārtaṇḍa - maṇḍalarāda akhaṇḍākhaṇḍa¹-vaibhava-samētarāda sakala-digantarāla-vidyōttama-samāna-kīrti-prakhyātarāda s a m a s t a - praśasta-rājadharm-āvadhāraṇa-Yudhisṭhīrarāda mahārāja-Appāji-Rājēndraravara putrarāda Linga-Rājēndra-Vaḍeyaravara putrarāda śrī-Linga-Rājēndra-Vaḍeyaravaru yī-lōkadalli sukruta-kriyegaḷannu virachisidare iha-para-yeraḍaralliyū śāśvita-phala-bharitarāgi-yirabēku tat-kāraṇadinda mahattāda-puṇya-phala-pradāyakavāgi-yiruvanthā Śivalinga-pratishṭāpanaū kartavyav-endu chittadalli niśchaiśi tad-divasa-śubha-muhūrtadalli asadruśa śrī-kuśala-

¹ See No. 25.

maṇṭapādi-yukta rājakamalākar-ākhyā padmakarābhirāma nūtan-Ōmkārēśvara-dēvasthāna
vannu prārambhisi tad-ārabhya Vikrama-samvatsarada Chaitra-śuddha-dvādasiyu-Bhānuvā
rada-varige varusha 2 tingaḷu 9 dina 25 Kali-dina 1797421 ne yētadruśa su-divasadalli
aty-āścharyakavādanthāddannu sāmāgriyavāgi nirmīśi śrīkaravāgi-yiruvantha Ōmkārēśvara-
nāmaka-Śivalingavannu pratishṭāpisi santuṣṭa-chittarāddu hyāgandare śrīmach-Chandra-
śēkharana parama-kṛipānugraha-sāmāthyadinda sakala-manōratha-pradavāgi-yiruvantha
yēta-dēvatā-yatna Śivalinga-pratishṭāpana-u nirvighnadinda virachitav-āyitu yāru bhakti-
yinda śrī-Mahēśvarana bhajisuttārō avarige sarvatra-anikara-sādhyavāgi-yiruvantha śubha-
phala-u svayam-ēva sādhyav-āguttade yendu sarva-jana parijuānārthavāgi barasi-yiruvantha
śāsana || śubham astu ||

antu varusha 1 kke Ōmkārēśvara-Gaṇādhīśvara-Kumārēśvara-śrī-Nandīśvara-dēvarige
saha āchandrārkavāgi śāśvitadinda naḍadu-baratakkā-bagye nitya-kaṭṭe amṛita-padi nandā-
dīpa viśēsha-kaṭṭe pancha-parva sambalagāra-janakke saha appaṇe koḍisi yiruva Kaṇṭhīrāyi
1221 vandu-sāvira-yinnūra-yippatt-ondū-varahakke h a ṇ a d i n d a jiniśi-jauḷi-muntādarinda
uttāravannu dharma-sangrahada-bagye aramane-divān-kachēri-hastāntradinda prati-samvat
saradallu koḍisi-koṭṭu sēvārthavāgi v i n i y ō g a k k - e n d u nēmisi-yiruvanthavarinda kāla-
trayadallu śāstra-prakāra dēvatā-sēveyannu sāṅgavāgi māḍisutta dinam-prati vichārisikondu
varusham-prati yī-dēvasthānada lekka-pakka-muntāddannu jaḍti-tegadukollutta-baruvadāgi
yamba tastiku-nirūpakke appaṇe-prakāra Kali-varsha 4922 ne Vikrama-samvatsarada nija-
Jēshṭha tārīku 22 ne Bhānuvāra ||

śrī-Linga-Rājēndra-Vaḍeyaravaru ||

18

On a stone at Kibbeṭṭa.

Kara-samvatsarada Kārtika-ba 1 rallu Channaina guru-u Rājaiyyanavara t a m m a n a
kumāra Channa Mallikārjuna-dēvarige dūpa-dīpa-ārādhanege Vi || Vaḍeyara namaskāra-māḍi
koṭṭa vivara udeya-kāladalli stāpane-māḍiddu.

19

On a stone at Iggoḍḷu.

. de ka bauḷa 1 neyallu Vīra-Vaḍeyaru Hālēri Mamadai-arasinavara
k u v a r a vīriyadalli māḍida bhakti-tāmbra [Hālēri]-bhūmiya Aigaḷa-maṭhakke.

20

On a stone at Danugal.

śrīmatu Khara-nāma-samvatsarada Āsvīja-śuddha 10 rallu Yeḍatore-m a ṭ ṭ a d a Sidda-
linga-svāmiyarige.

21

On a stone at Mayamuḍi.

śrī-Gangādhara-dēvaru.
Vīra-Rājēndra-Vaḍeyaravaru.

22

On a stone at Irpi.

Śālivāhana-śaka-varsha 1763 ne Śārvari-samvatsaradallu Kiggattu-hattu-nādu raihitaru tamma-bhaktiyinda Lakshmanatīrthada-bali yiruva Irpina Rāmēśvara-dēvara dēvastana-vannu jīrnōddāra māḍisi yiddāre.

23

On a stone at Mahādēvapura (Mercāra).

śrī-Murigā-svāmigaḷavara charamūrttigalāda Śāntavīra - s v ā m i y a v a r a kara-kamala-sanjanitarāda Sōmaśekhara-Śivayōgīśvararu Kali sanda 4643 ne Śōbhanakṛitu-samvatsarada Kārttika-śuddha-bidigeyu Guruvāra Rōhini-nakshatra prātaḥkāla gaṇṭe 7 ra vaḷage yīgaddige-mēle kaḷāsa-sthāpane-māḍisiddu.

24

On a stone at the old village site of Gaṇagūr in Beṭṭiyatt-nād.

. svasti śrī-vijayābhyudaya-Śālivāhana-śaka-varusha 1519 n e y a Hēvilamba-samvatsarada Aśvayūja-śu 5 Bhaumavāra gōtrada Āśvalāyana-sūtrada Rukśākhe [Nanjarāya] paṭṭanada Śrīkanṭha-Rājayana putrarāda Rudraganagaḷu ravarige Gaṇagūru maha ngalu tamma tande-tāyi pitrugalige Kailāsa-padavi āgali yendu koṭṭa bhāmi-dāna koṭṭa-gramakke āvan alipidare tande-tāyi Nanjarāyapaṭṭanada śrī

25

On a stone slab in the wall of the Commissioner's Office, Mercāra

VI

Maharaja Veer Rajender Wadeer ¹

svasti śrī-jayābhyudaya-Śālivāhana-śaka-varsha 1743 ne Ishu-samvatsarada Pālguna-śuddha 11 yu Bhānuvārakke Kali-dina 1798128 ne yī-śubha-divasadalli Indu-vamśa-kshīra. pārāvāra-pārijātāyamānarāda Bhāradvāja-gōtra-saṇjatarāda Āśvalāyana-sūtra-Rik-śākhigalāda Vīra-Śaiva-mata-dhurīṇa-praviṇarāda śrīmat-K o ḍ a g u-samsthāna-samsthitānavadhya-Kshīranagara-madhya p a r i b h r ā j a m ā n a-maṇi-gaṇa-khachita-chāru-simbāsanārūḍharāda apratima-pratāpa-prakāśa-p r a h a s i t a-mārttaṇḍa-maṇḍalarāda akhaṇḍalākhaṇḍa-vaibhava-samētarāda sakala-dig-antarāla vidyōttamāna-kīrtti-prakyātarāda samasta-prasasta-rājadharm-āvadharana-Yudhishṭhirarāda mahārāja-Linga-R ā j ē n d r a - V a ḍ e y a r a pautrarāda Linga-Rājendra-Vaḍeyaravara putrarāda śrī-Vīra-Rājendra-V a ḍ e y a r a v a r u sad-dharma-suśīla-sucharyadinda prithvī-sāmrājyam geyutta anugāladallu Mahādēva-dhyāna-pararāgi irut-iruva tad-anantara sva-dēśadallu varaṇagaḷu mitimīri mānavaru t a m m a u d a r a - pōshaṇ-ārthavāgi rachisi-iruvanthā phala-pairugaḷannu karaḍu-māḍiddarindalu pāntha-j a n a r a n n u himse-gaidarindalu bhavan-ōpadrava-golīsiddarinda saha i n t a p p a - b h ā d h e g a l i n d a n i s t a r i s a l ā r e v e n d u p r a j e g a l u b i n n a i s a l ā g i d u s h ṭ a - n i g r ā h a - ś i s h ṭ a - p a r i p ā l a n e y e s a g u v a n t h ā d d u r ā j a d h a r m a v e n d u c h i t t a d a l l u a v a d h a r i s i y i d a n n u p a r i h a r i s a t a k k a - s ā m a r t h y a v a n n u k a r u ṇ i s a b ē k - e n t a

¹ In English capital letters.

Gaurīdhavanige prārthisalāgi tat-Sāmba-Śankarana parama-kripānugraha-sahāyav-āda-kāraṇa tad-dinad-ārabhya Tārana-samvatsarada Chaitra-ba 12 yu Chandravāra-paryanta varuṣa 2 tingalu 1 dina 25 kke Kali-dina 1798913 ētādriśa-divasada-valage a r a ṇ y a-madhyadalli aitaruva-matta-gajagaḷa samūhakke tad-vāhanāṅkārā-yuktadim chittaisi kaṇṭhīravanavol paḍi-paṭṭi gajagaḷ-empa ucheharanege nānnuḍi-kāṇipante aja-sadriśam gaidu sva-sāmarthyada bhuja-bala-parākramadinda vidha-vidhadallu virāma-gaida-kunjaragaḷu appaṇe-prakāra paṭu-bhaṭaru sa-jīvadinda kaisere-ḥiḍida dantigalu saha gaṇane-yasṭ-endare Chitrabhānu-samvatsarada Āshāḍha-ba 10 lu Nanjarāyapaṭṭaṇa-tālōkinalli layavāda āne 6 kaisere-ḥiḍida-āne 9 Śrāvāṇa-ba 3 llu sadari-tālōkinalli layavāda-āne 42 kaisere-ḥiḍida-āne 22 adhika-Āśvayuja-śuddha 5 llu sadari-tālōkinalli Uluguli-Mūdigēri-nāḍinalli saha layavāda-āne 47 kaisere-ḥiḍida-āne 15 ī śuddha 11 lu Nanjarāyapaṭṭaṇada-tālōkinalli Horūru-Nūrokkalunāḍinalli Uluguli-Mūdigēri-nāḍinalli saha layavāda-āne 34 kaisere-ḥiḍida-āne 6 nija-Āśvayuja-śuddha 11 lu Nanjarāyapaṭṭaṇada-tālōkinalli layavāda-āne 20 kaisere-ḥiḍida-āne 6 Svabhānu-samvatsarada nija-Chaitra śuddha 5 lu Koḷagu-Śrīrangapaṭṭaṇadalli layavāda-āne 4 kaisere-ḥiḍida-āne 18 Vaiśākha-śuddha 3 llu Beṭṭiyatta-nāḍinalli Channanakōṭeyallu saha layavāda-āne 21 kaisere-ḥiḍida-āne 41 Tārana-samvatsarada Chaitra-ba 12 llu Kiggattunāḍinallu layavāda-āne 10 kaisere-ḥiḍida-āne 40 yitara-trimśad-dinadallu layavāda-āne 49 kaisere-ḥiḍida-āne 24 antu aṣṭa-trimśad-divasakke sva-hastadinda layavāda-āne 233 paṭu-bhaṭaru appaṇe-prakāra prāṇa-yuktavāgi pāṇi-grahaṇav-esagida-āne 181 ubhayam gaja 414 ī-teradallu sakala-manōratha-prada-āgalāgi vismaya-paṭṭaddu hyāge andare vipinagaḷallu adri-samānvitav-āda kari-samūhavyu dinakaranannu mēgha-jāla-mutthva teṇadante bhōrguḍi sutā gamisal-āgi siḍilin-ōpādi-yiruvanthā saptārchitāstra-āyudhagaḷinda tat-kṣaṇadallu nigrāhisidanthāddu sthūlōnnatav-āgiruvantha mada-gajagaḷannu mūshikan-ante bhāvisi manujaru prāṇa-samētavāgi parigrāhisi-iruvantha atyāścharya.

26

On a stone at Chērala-Sirimangala (Horūr-Mūdigēri-nāḍ), lying in Bhaktanakōṭe in the Minakolli forest.

śrīmatu Śālīvāhana-śaka-varuṣa 1466 neya Krōdhi-samvatsarada Chaitra-śū 11 lū śrīman mahā-maṇḍalēśvara Chaṅgāḷva-Śrīkaṇṭharasugaḷu Liṅgam-odēru-dēvarige Bagutanakōṭe ge salluva bhūmiyanu sarvamānyavāgi koṭṭaru yī koḍageyan aḷupidavaru raurava-narakadalli yiruvuru.

27

On a vīrakal at Herūr (same nāḍ), lying in paisāri land, Survey No. 56/1.

. haraha be leya Māchiga rānega
svasti śrīmatu Munivarādityam nahō uliya Hērūra etti kaṭṭisidake
dha magam Herūra kō karambha ga handala mudēvaḷa ma
negardda nahāṇa arasa eṇḍala mannāṇe sā munna nela .
. vandu huṭṭidam niba isuva ḷda Herūra Ālapa yidam
Chaṅgāḷuva alankarisida Munivarāditya Malala karaśi va
. baḍaḷadu paṭṭaṇa-svāmiya sē ya koṇḍu hosa mu kāvaka
. ga oppiga meraba kaṭi .
.

28

*On a vīrakal at Andagōve-Kallūr (same nād) in Basavēśvara-dēva's jōḍi land,
Survey No. 89.*

svasti Śaka 866 Krōdhi-saṃvatsara ma tale gaḍisi satta
ātana santati koṭṭa hāra para koṇḍa
sali ram Gange kavileyān alida Brahmatti Būchagan abbā
tana ma parōksha-vinayava ma risida baredam Bavanayya.

29

On a pillar of the Ayyappa temple on the Kunda hill (Beṭṭiyatt-nād).

śrī īśvara-prasannanāgi Beṭṭiyattu-nāḍu Kundada-beṭṭada
mēle nelasiruva Mahādēvara śilāmayavāda purāṇa-guḍiyannu nava-nettavāgi Śivālayadallu
jīrṇōdhāra-māḍuvadakke yī-nāḍu Takka-mokastarū ādiyāgi sarvē-janaru mattu Ammati-nāḍu
Kakkēri-grāmada Takka-mokastarū saha anunnati-paṭṭu Śālivāhana-śakābda-varusha 1776 kke
Kali-varusha 4955 ne Ānanda-nāma-saṃvatsarada Tulā-māsa 18 ne Kārtika-śuddha 15
Guruvārakke Kali-sanda-dina 1810060 dina sanda-śubha-mūrtadali prārambhisida yī-mahā-
sthala jīrṇōdhāradallu Maneppanḍra Īśvarārpitav-endu maulya-koṭṭu sēva-
māḍida janara vivara Kaṇḍeya-rāvuta tadālūra māḍisida . .
sāya māḍidavaru śāṇabhāgaru Brāhmaṇa-Veṅkapaīya śubhēdāru Koḍandēra-Mudaiya pāru
pātyagāru Maneppanḍra-Puchaiya bāgilu-nilake sāya māḍisida Koḍandēra-Mēdaiya dēvara
pāṇivata terekala meṭukela saha sāya māḍidu Saṃvandra-Bōlaiya Maṇiṇḍe-Timmaiya-gavuda
Chinnē-gauḍana Chaṇṇappa Nandiśvarana prasannakke sāya māḍidu Kunda-grāmada jahāgi-
radār Hayāṭta-Kāna-sābi yī-mēre sarvē-janaru kūḍi jīrṇōddhāra-māḍida yī-Śivālayada
kelasaū Paingala-nāma-saṃvatsarada Vaiśākha-śuddha 15 Śukravāra śubha-muhūrtadalu yī-
Śivānugrahadinda pūraisidhe yī-sēve-māḍidavarige yihadali saukhya paradali
mukti.

30

On a stone at Nallūr (Hattugattū-nād) in a hittal west of Tītaramāḍu Mādayya's house.

. Koḍangāla e maga dīle āḍade mendu yati-
varargg-ellam sādaraḍi Bīliya-seṭṭiyā-pādadol eragi tāḷidad ī-sura-kīrtti bhadram astu Jina-
sasanāya śrīman Maduvanga-nāḍa dora Kiviriyy-Ayyangaḷ Chāngalada basadiyol paṇneraḍam
nōntu mudipidan avara makkaḷ Bākiyu Bukiya niṇṣidar.

31

On a stone on the tank bund at the same village, Survey No. 117, near Tītaramāḍu's house.

bhadram bhūyāj Jinēndrāṇām śāsanāyāgha-nāśinē |
ku-tīrtha-dhvānta-sanghāta-prabhinna-ghana-bhāuavē ||

svasti śrī.

pa dhanam paratra-hita-kāraṇakam paramōpakāraṇakam |
kuḍe ta tāḷdi yatiga matiga bhayā dantama. . |
taḍeyade mukṭiyam paḍeven endu vichārisi bandhu-varggava . . . |
biḍisi samādhīyam paḍedud elliyum achchhari Jakkiyabbeya ||

Kastūri-bhaṭṭārgge avara śrāvaki Chandiyabbe-gāvunḍi yara mantraki
Jakkiyabbe sanyasanam geydu mudipidaḷ || ākeya gaṇḍa parama-śrāvaka Eadyya mangalam.

32

On a stone at Niḍuta (Niḍuta hōbli) in Bīre-dēvara vana.

svasti śrī . . . dbhayat-Syakalra-vorusha 120[1] [Bahu |dhānya-samvatsarada Vai śākha-ba haliya gu ga . . . dava . . . Malapanahallīya Mallikārjjuna-dēvara-pra . . . [Gaḍi]-nāḍu Aṇi[le]nā . . . [Mu]llu-nāḍu ekōti . . . tā mun[ta]ṭṭu ā-Mallikārjju[na-dēvara] . . . hora-bhūmiya ja- . . . ṇam yaṇṇa Lakamṇa [Jaka]-Rāma[ya] Hiriya-Vīraṇṇa Chika-Vīraṇṇa tiya taṇḍakkavu (||) ā-nāḍa-mum[de] [ṭṭa] gadde bedalu Banasamudrada ko 10 dēvara keṛeya keḷage kāra [gadde] . . . [hu]vina gadde ko 10 Baniganahallīya[lu Tiru]male-gaūda kattisida ā-keṛeya keḷa[ge ko 3 . . . [yo]lage sa 2 dēvara himḍaṇa-pareya ga[dde] yamṇage sa 2 ko 1 [ā]-hatreya teṇkaṇada [ho] . . . mge [ko] 1 ali paḍuva haḷla gadde sa 1 Koṛakaḍahu Hariyamṇage sa 1 Koṛakaḍahu Vīraṇṇa . . . [maṇṇa] dēvana gadde sa 1 [Māka] lakereya sa 6 Hiḍijiyakereya lu ūra muṇḍaṇa ko . . . [te]mḍade . . . m 100 ūra hindana ke . . . rike 600 amntu bedalu . . . 700 gadde sa 22 nū Malli-gaūda . . . Hariyaṇṇa Vīraṇṇamgeyū samavāgi amrutapaḍige biṭṭa dharmmam āru alipida[de] Gaṃgeya taḍiyali ka[vi]leya koṇḍa pā tam vā paradattam vā yō harēta vasundha r-vvarisha sahasrāṇām viṣṭāyām jāyatē sāsana

33

On a stone at Nandigunda (same hōbli) in Government kharāb land, Survey No. 147.

svasti śrīman-mahāmaṇḍalēsvarām Vīra-Chōḷa-Koṃgāluva-Dēvar prithivī-rājyaṃ gaiyutt ire tāyi-Padumala-Dēvi Sōmala-Dēvi Tōḷūra-Duddarasa Balleya-daṇḍanāyaka Haḍiyiṛa-Kirikana yimtt-inibarum mumtāg-irddu Manumata-samvachharada Kuṇbhamāsa Ādivāra dasami yaṇḍu Mullu-nāḍ-eppattakam Aṇṇattammanna makkala makkaliḡ ett eydo saluvudu sumkada beḍumgoḷu nall-ettu pariḥāra heggade-gadyāna Ganahūralu omdu hallige haṇav aidu kāṇike gadyāna Ganahūral omdu hallige haṇav aidu ara teṛe haṇḍalahaṇa pariḥāra Gaṃga-siddhāya hoṛagāgi āya daya¹ biṭṭi besa haḍu vagērige pariḥāravam biṭṭa [||] Vīra-Chōḷa-Koṃgālvu-Dēva kottudam tappa nuḍida Gaṃgeya taḍiya kavileyam Brām maṇanam koṇḍa brahmātiyaṃ koṇḍa || eppattaroḷage maneg ai-guḷa bhatta saluvudu Gaṃg-ōjaṃge Būchaṇaṃge ||

34

On a stone at Mullūr (same hōbli), west of the Pārśvanātha basti in the Basti temple.

(1st side) svasti-Śaka-nṛipa-kāl-ātīta-samvatsara-śataṃgaḷ 986 neya Krōdhi-samvatsaram parivarttisuttire ²tach-Chaitra-bahula navami Maṅgaḷavāram Pūrvva-Bhādrapade-naksha tram Mīn-odayadal || svasti samasta-surāsura-śura-makuta-taṭa-ghaṭita-maṇi-mayūkha-rēkh-āḷamkṛita-chā (2nd side) ru-charaṇāravinda-yuḷaḷa-bhagavad-Arhat-paramēśvara-parama-bhaṭṭāraka-mukha-kamala-vinirggat-āgam-āmṛita-gaṃbhīr-āmbhōrāśi-pāragar appa śrīmad Gunasēna-Paṇḍita-dēvar Mōksha-Lakshmī-nivāsakka[m] sanda[r] [||]

¹ Read *dāya*.

² Read *pravarttisuttire*.

(3rd side) gurugaḷ siddhānta-tatva-prakaṭana-paṭugaḷ Pushpasēna-vratīndrar | vvara-saṅghan Nandi-saṅgham Draviḷa-gaṇa ma[h̄ā]ruṅguḷ āmnāya-nātham[]param-ārhanṭy-ādiratna-traya-sakaḷa-mahā-śabda-śāstr-āgamādi sthira-ṣaṭ-tarka-praviṇar vratipati-Guṇasēn-āryyar āryya-praṇōtar||

35

On a second stone at the same place.

(1st side) Dharmma-setti baredam svasti Śaka-varsha 980 tteneya Viḷambi-samvatsarada uttarāyana-samkrānti-yāndu śrī-Rājēndra-Koṃgālvaṃ taṃm ayyaṃ māḍisida basadiḡe koṭṭa Hāruvanahalli Arakanahalli (2nd side) Nidutada-gōḍal khaṇḍugaṃ 3 ke Sakuniyu oḷagereyūṃ khaṇḍuga [3] Hēnellūra bhūmi khaṇḍugaṃ 10 oṃdu gāṇad eṇṇe (3rd side) Kāṅgoṇḍahalli haṃgala [b]āni khaṇḍugaṃ 10 Huṇisedāru khaṇḍugaṃ 10 Gaṇapati gōḍalu khaṇḍugaṃ 3 Asagavoḷe khaṇḍugaṃ 4 (4th side) śrī-Rājādhiraḷa-Koṃgālvan abbe Pōchabbarasiyar ttamma gurugaḷu Draviḷa-gaṇada Nandi-saṅghad Aruṅgaḷ-ānvayada Guṇasēna-paṇḍita-dēvargge māḍisi dhārā-pūrvvakam koṭṭaru || svadattam paradattam vā yō harēti vasundharā[m] shashṭēr vvarsha-sahasraṇ[i] viṣṭāyāṃ jāyatē krimiḥ ||

36

On a third stone at the same place.

. ya nidhi Satyā la Dēvi bhūṭaḷa
vinirgata lōkya-vikhyāte yāna mōkshade varṇa
. ydāmulam panida māḷi n urvviṇpāḷa bhūta .
. barasida kāruṇiy odava na vachana kāya vaddiga tuḷḷina
yambant ire sa ta divija lōka || kham Prithuvi-Koṃgālvan
arasi

37

On the north wall of the same Pārśvanātha basti.

svasti śrī-Rājādhiraḷa-Koṃgālvan abbe Pōchabbarasiyar Draviḷa-gaṇada Nandi-saṅghad Aruṅgaḷ-ānvayada Guṇasēna-paṇḍita-dēvara guḍḍi māḍisida basadi mangala mahā.

38

On the basement of the same basti.

svasti śrī-Rājēndra-Chōḷa-Koṃgālvaṇa putra śrī-Rā[jādhiraḷa]-Koṃgālva
vāsa-sthānamam tamma gurugaḷ Tivūḷa-gaṇad Aruṅgaḷ-ānvayada Nandi-saṅghada Guṇasēna-paṇḍita-dēvargge dhārā-pūrvvakam koṭṭam mangala mahā śrī śrī.

39

On a stone near the Chandranātha basti in the same basti.

svasti śrī Śaka-varsha 1313 neya Pra[mō]ḍōta-samvatsarada Vaiśākha-su 3 Bhāna vāradallu śrī-Mūla-saṅgha Dēsi-gaṇa Pustaka-gachchada Koṇḍakumḍ-ānvayar

No. 35.—Mullur Pillar inscription of Rajendra-Kongalva
and Rajadhiraja-Kongalva's Mother, A.D. 1058

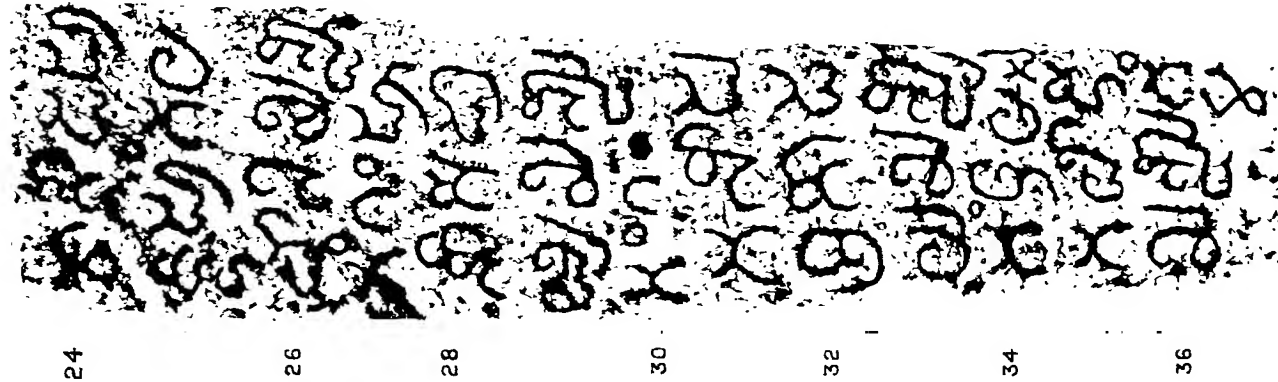
A.



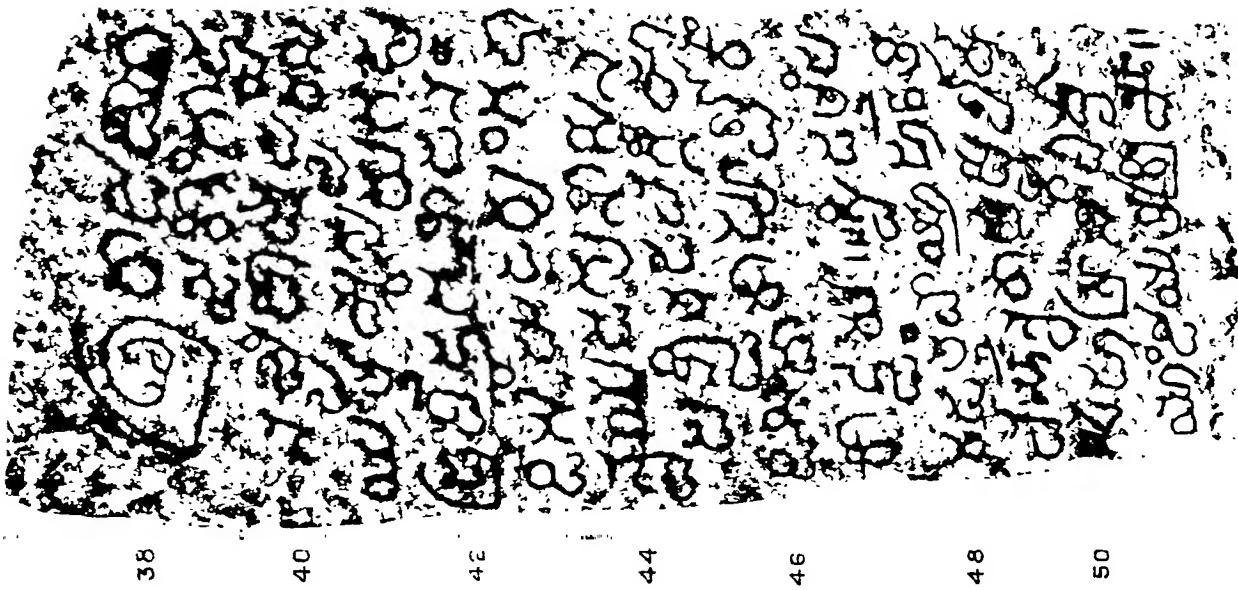
B.



C.



D.



H. KRISHNA SASTRI.

SCALE ONE-SEVENTH.

GOVT. PHOTOZINCO OFFICE, POONA.

Āryya-Śubhēndu kaṁda Vija[ya]kirtti-dēvara priya-śiṣhyar-appa Bāhubali-dēvaru ī-stānamam paḍad uddharsidaru śrī-Rājā[dhirājānu] Koṁgālva-Rugmini-Dēviya dēviya dēhārada Vijaya-dēvara dvārā nele niṁd aṁdu sva janani . . ta putra ā-Pōchab barasige puṇyārtthavāgi pratishttheyam māḍsi aṅga-raṅga-bhōga biṭṭa ūru Anilavādiya Nulabihalliyam Nāḍudaṇṣinahalli Mullūra Hāruvahallie sīme mūḍa Hariva-halla temka Badanaguttiga . . badagan agala naṭṭa kallu paḍuva beṭṭa-baḍagaṇa agala Kāragōḍa halliya sīme mūḍa Neiliyahāli naṭṭa kallu temka beṭṭada kone harigala baḍaga kere ēri īsānya naṭṭa kallu Mullūra gadde gaḷegala vōni kha 1 . . digereya keḷage kha 2 āḷ ottu ko 10 . kina gōḍalu . . ko 10 gāla kha 1 Kodagōḍalu [kha] 2 Abba-gadde ko 10 Lōke-gadde ko 10 nāgasampage-gadde kha 1 bō[ḷa]-gadde kha 1 ko-ālada-kōḍi kha 1 ko 10 asagavakki kha 1 kō . . siku kha 1 Niḍitada gōḍalu kha 3 Myaṇasadalli kha 1 ko [10] Honnedēviya saraṇa gōḍalu kha 1 Henṇanūra bhūmi kha 2 oṁdu gāṇad eṇṇe biṭṭadu āchandrārkkam sarvvā-janānandar dikshateya paṭṭa ōdi pravarttiseyāge Vīra-Hariharōrvviśa palavara kādi rāya-maṇe-vokkaṇa-kāva śaraṇagata-vajra-paṁjara saṁkha-chakra-gajadāra¹-bhṛitya Goṁkā-Ṛaḍḍi-nāyakage Guṇḍappa-daṇḍanāykaru kurittu Mullu-nāḍam kuḍuvantar-ādar svabhāvārtthavāgi Siddha-gauḍa prajagaḷa karekoṁdu Amṇā-dēviya Kumāranahalliya Bhīmāpuram eṁdu pesar-iṭṭu chatu-sīmeya kallu naṭṭu dhārā-pūrvvakavāgi koṭṭarū || Kāragōḍam A[mṇā]ṁgapurav eṁdu pesaran iṭṭu dhārā-pūrvvakavāgi Pārśvanāthaṁg ittarū || [Ki]ratyadugakke dānaśāle gōmāle Jayamālapuriyalli gadde kha 3 || Gaṇapati gōḍalu kha 3 Huṇisedāru kha 1 eḷutt Ārjuna śāsanam || śrī ī dharmava alipidavaru paśu sisu heṇṇu guru ivara kōti [ko]ṁda pāpadali hōharu handiya timbaru.

40

On a stone near the maṇṭapa in front of the Chandranātha basti.

svasti śrī Śaka-varsha 1138 ne Dhātu-saṁvatsarada Jesṭha śu 15 Man . . . vāradallu Immaḍi-A . . . ya-Rāya kaṭakāchāryyar appa Vidyādhara-Bāchidēv-arasaru muḍipi .

41

On the footprint stone in front of the Śāntiśvara basti, in the same basti.

Guṇasēna-paṇḍitasya gurōḥ Pushpasēna-siddhānta-dēvasya śrī pādam.

42

On a stone in the north-west angle of the enclosure of the same basti.

svasti śrī-Guṇasēna-paṇḍita-dēvar agāḷisida Nāga-vāvi nakarada dharma.
(Figure of a cobra)

43

On a vīrakal on the tank bund of the same village.

śrī Śaka-varsha 999 neya Piṅgala-saṁvatsara
. . śrī-Rājendra-Chōla-Koṁgālvam rājyam geyyutt i ātana paṭṭad-arasi
Padmala-Dēvi sattu nīpa kāvaradindam tānum tanna peṇḍa.

¹ No doubt a mistake for gaḷādhara.

44

On a stone at the same place.

Uttama-Chōla-Setti sa . . . bāleya khalḡadindam tale
gaḡisi sattam

45

At the same village, on a vīrakal in Vīrarāja-gauḡa's threshing-floor.

(First section) Ōm namaḡ || svasti samasta-praśasti-[sa]hitaḡ maṇḡalika-Nārāyaṇanuḡ
Maleya-beḡkoṇḡa-gaḡḡanuḡ śa ra]ṇāgatavajra-paḡjararum appa śrī-Harihara-Dēva-
Chōla-Dēvara rājyad aḡḡu [Du]rmukhi-saḡvatsarada Chai (Second section) tra-suddha
paḡchamī Sōmavārad aḡḡu Muḡḡūra kōṡeḡe Beḡuhu-nāḡu Goddumbāḡi Muḡivarāditya-
nāḡa Mallikārjjuna Nīḡita Meḡasa modalāḡi nāḡ-ella nerad ettibaḡḡu mutti kōṡeya hattisida
alli Boppa-gauḡiya Malleya Muḡḡūra kōṡeya kāḡu aṡi hoy (Third section) du vaḡkai
dhāradolage biddanu biddalligey ātange vīra-sēṡeyāḡi Māsāvi-mukhyavāḡi ūra mūnūr āḡu
nerad-irḡḡu Muḡḡūra gaḡḡeyolage Mākoveya maḡḡḡolage gaḡḡe 3 Hiḡijegallali gaḡḡe 5 yimṡ
emṡu ga[d]de Boppa-gauḡiya Mālaiya Mādaiyanavaru hosamāni-keṡe sa (round the stone)
hita ga 9 kke Māsāvi ūru neradu avarige sarvā-bādhā-parihāravāḡi māṡidarū ī-mariyāḡe
ḡēsōḡem baḡḡadu || ī-kalla Kōḡolaliya Bāchāchāriya maga Bairōḡi māḡi[da] kalḡu
śrī Kopāṇa-tīrtthada sēnabōva Sātaiya ī-sāsanada akharava bareḡa maḡḡala mahā śrī śrī śrī.

46

On a stone at Mālambi (same hōbli), near the old village-site.

svasti Sūryyānvaya-surataru-staḡbhāyamāna Chōla-kūḡa-gaghana-gabhastimāḡi sakāḡa-
jana - durita - haraṇa - nipuṇa - Kavēra - kanyakā-sakhīyamāna Chōla-mahā-mahīpati śrī-
ManiRājakēsarivarmma-Perḡmanāḡiḡal jaḡḡe Panasogeya kāḡegadal oṡṡi keyḡam nerid ikku
barēn endu ātanān ¹ aḡahidar ssattar endu piriḡuḡ kārūṇyadinda ² paṡṡava kaṡṡi nāḡa
kuḡuḡ endu Paṇchavan - māṡayargg aṡṡal ātaḡ Kshatriya - sikhāmaṇi- Kongāḡvan endu
paṡṡavaḡ kaṡṡi Mālavviyan ittar idarkke gāvūṇḡa-Rāchammana vaḡṡamē sākshi
Kaṇṇavaḡḡalada Aditya-gāvūṇḡanuḡ . gaḡaniya Nanniya Mēruvuḡ Keḡane.
cha-gāvūṇḡanuḡ Nallūr Eṡeyamḡa-gāvūṇḡa . . . ḡḡur-nnāḡe Kel-nāḡe poṡag endu nuḡiyal
kā. (the rest is effaced).

47

On another stone at the same place.

Dhātu-saḡvatsarada Āsvīja-sūdha 5 lū śrīmatu-Vem[ka]ṡāḡri-Nāyakara Krushṇappa-
Nāyakarru Mālambi-Rāche-gauḡage pāḡisi koḡḡadu [ka]ḡḡāya ga 12 haḡḡneraḡu varahaḡḡu
pāḡisi koḡḡadu idhēve.

48

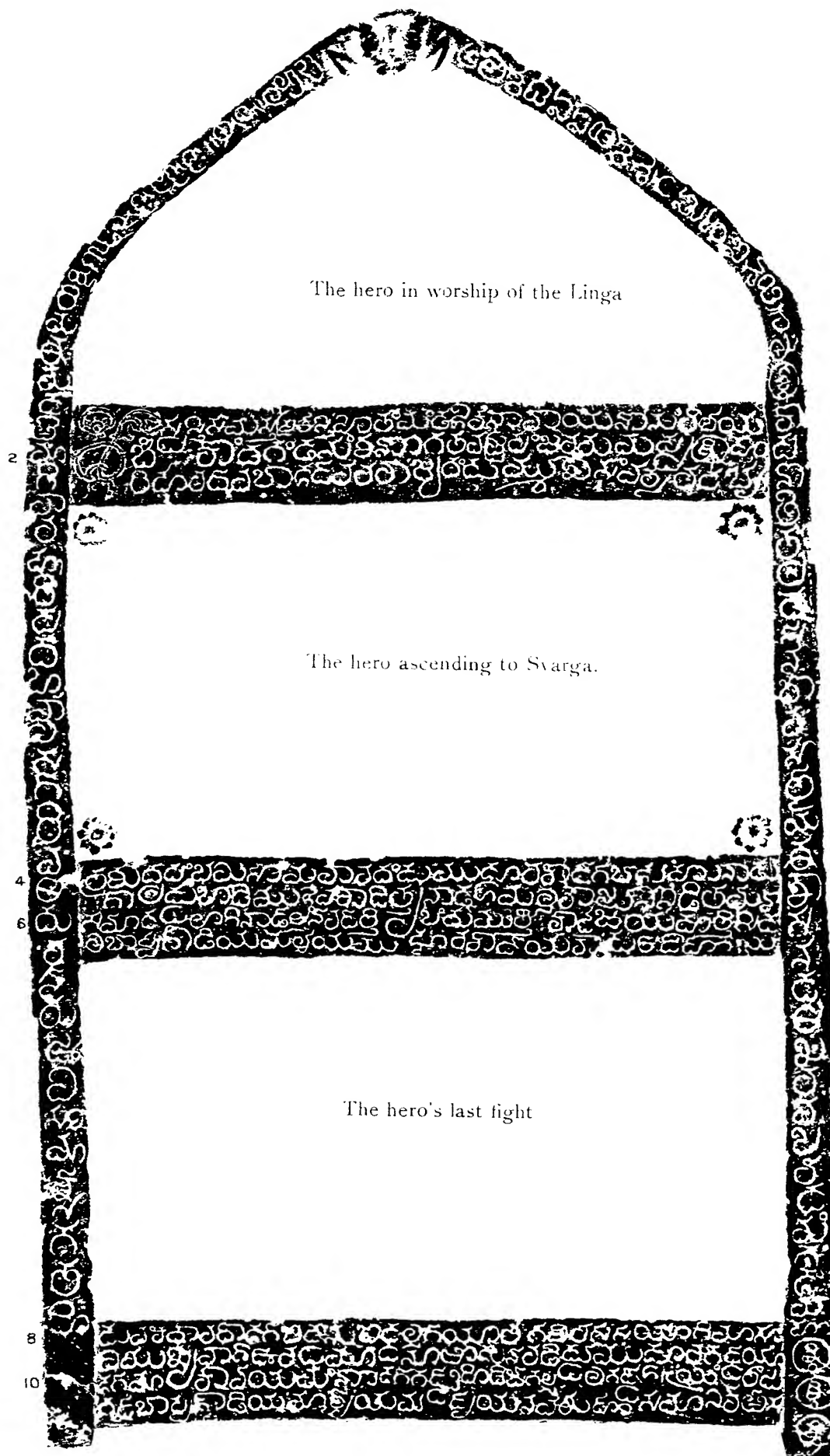
On a stone at Mesāṇa (same hōbli), in the trench of the fort ruins.

svasti śrī-Koḡḡāḡva rājyam ge-e Koḡārayan Sundara ede tuṡu koḡe
kaṡṡistaralli . . . n ā-hāra turuhāran oṡṡi sāmantara . . . da
Koḡḡā . . Gōkipayana . . Māra vūrā . . ppattī koṡṡa . . ḡaḡida sēniyara
. . .

(Images of Sundaran and Koḡāran, with the names attached.)

¹ The first *na* is inserted below the line, with a cross above to show where it should come.

² *ru* is below the line, at the end.



12

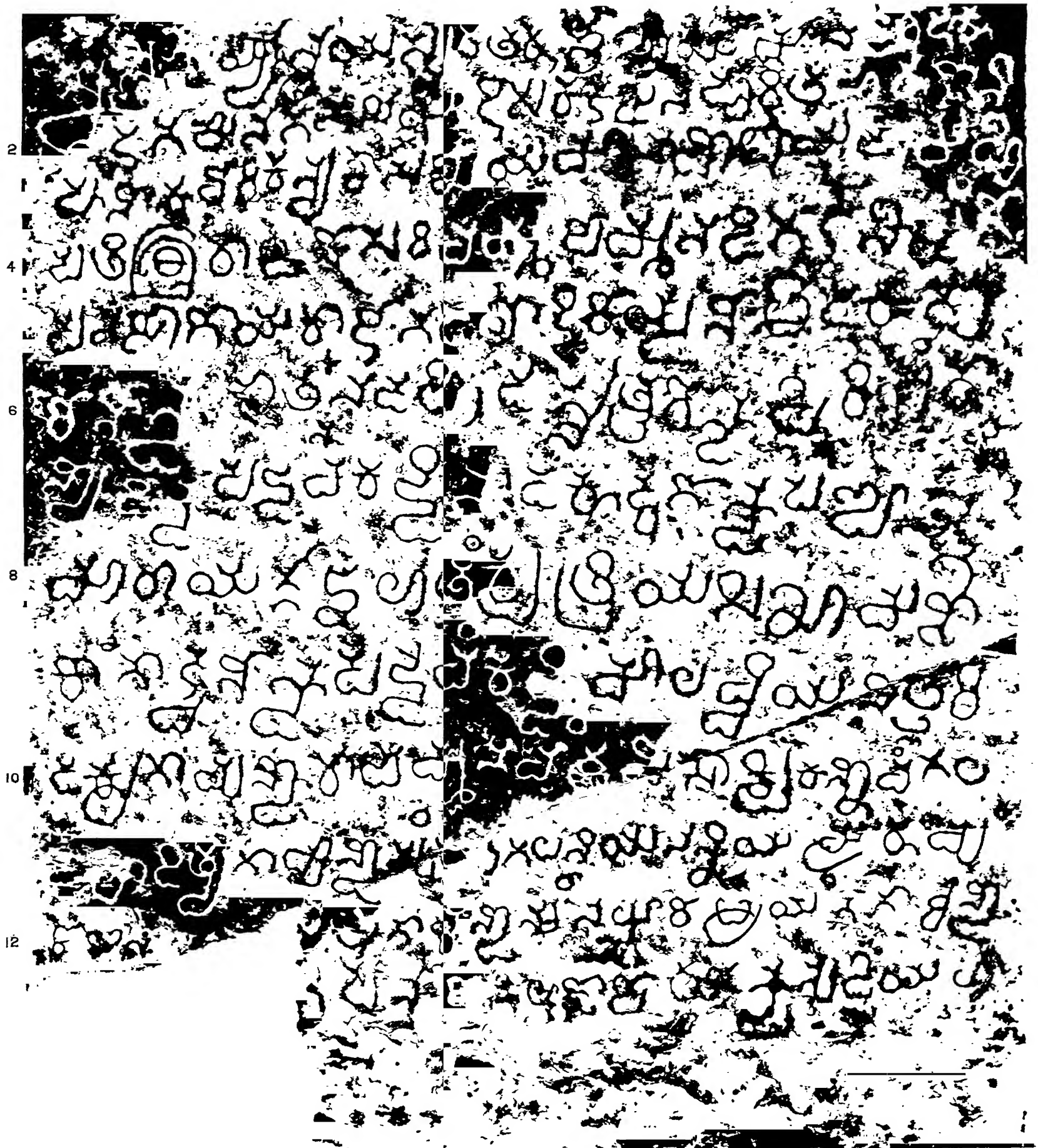
12

H. KRISHNA SASTRI

GOVT. PHOTOZINCO OFFICE, POONA.

SCALE ONE-SIXTH

No. 46.—The Malambi stone of the time of Rajakesarivarma-Permanadigal.



49

On a stone at Hosahalli (same hōbli), near Paṇiyālada-katte.

(One line and a half at the top, beginning *svasti*, is illegible except for a letter here and there. It is perhaps a subsequent addition.)

svasti Śaka-varsha 993 neya Sādhāraṇa-saṁvatsarada Chaitra-māsada amāvāse yaṁdu śrīmad-Rājendra-Prītuvi-Koṁgālvaṁ Sulligōdina Gauratiya-kereya kelagaṇa makke mūdāṇa haḍuvaṇa gōḍa bālagāgi ayvattu-khaṇḍuga biḍa bhūmiyaṁ Hoshavalli-Vīra-Siddhēśvara-dēvarggaṁ archehanā-bhōgakkam dhārā-pūrvvakam biṭṭam Rājāvallabha-setṭi kerege kōṭṭa gadyāṇam 40 āḍavalam gadyāṇam 1½ tappidaṁ kavileyan alidaṁ svadattam paradatam vā yō harēta vasundharām shasṭīr vva[rsha sahasrāṇi viśṭhāyām jāyatē krimih].

50

On a stone at the same village, in the paddy field near Timmayyana-kere.

svasti Śaka-varsha 993 ne . . Sādhāraṇa-saṁvatsarada Chaitra-māsada amāvāsi yaṁdu śrī-Rājendra-Prīthuva-Koṁgālva rājyam geyutt-ire Hoshavalli Vīra-Siddhēśvara-mahā dēvargge Posavalliya Nīra-gāvundana keyyal ponnare kōṭṭu maṇṇare koṇḍu pattu-khaṇḍuveya āḍavalam kōṭṭam tappidaṁ kavileyan alidaṁ.

51

At Doḍḍa-Maḷate (same hōbli), on the sluice of Honnammana-kere.

śrīmatu Pārthiva-saṁvatsarada Phālgūṇa-sū 10 Guruvāra Annadāni-arasinavaru yī-tūba kaṭṭisidaru kaṭṭidavaru Venkaṭaiya Malaiyya Bomarasaina baraha Basalinga-dēvaru Nanna-gauḍana kāladali āyitu.

52

On a stone at Ganagūr (same hōbli), near the village entrance.

. rada Vaiśākha-su 10 Maṅgaḷavārad-andu tenka-Gunda-nāḍ-eppattakkam kāruṇyam geydu rōḍe gaṇḍ illadirdaḍe henṇinge henṇu-makkalīnge saluvudu ī dharṇmava tappa-naḍadam pāpa Naraka bidda Gangeya taḍiyalu kavileyam Brāhmaṇaṇu vam konda Brāhmāṭiyam koṇḍa śrīman-mahā-pradhāna Paḍivala-Bānam-marājana putra Heggade-Nākana barada maṅgala mahā śrī damatṭa-vesa Vajjaragāla Bayala-nāḍa Baṁmōja geyda śāsana.

53

On another stone at the same place.

. prithivī-rājyam gāyutt-ire tā iva
. daṇḍanāya kan int anibaru mukhya ku-nāḍ-eppattakkam āya
dāya Voḍeyappa Honnapaya haṇa kāṇike sa biṭṭam sarvvāya
Manumatha-saṁvatsarada Jēshṭha Śukra vārad andu āya dāya saha
. va kāruṇyam gāydd Koṁgālva-Dēva ||

54

On a stone at Gōṇi Marūr (same hōbli), near a Kenchuvāḷa tree.

. mattiya ga kereya kelage gadde gaṇṇu Dēvi-gereya kelage
gade gaṇṇu āra ko 1½ Māvina-makkivōlage ko 10 antu ga 4 beddalu vūru-mūdāṇa-
vōṇiyim baḍagaṇa-kaḍe eraḍ āra beddale kōpa voṇṇangi tale meṭṭi sale kondu Gōpāla-
Dēvana daṇḍina kāṇike mane vāṇa solage biṭi yinn isṭu sarvvamāṇavāgi sva-ruchiyaṁ
kōṭṭaru yint appudakke ā-Malli-Dēva-Harihara-Dēvarasar-oppa—śrī Chenna-Sadāśiva.

55

On another stone at the same place.

(*The first part is gone*). . . . Dēvarasaru prithvī-rājyaṃ geyutt-irddali Yaḍavu-nāḍa Gaṭṭa bāḍiya gaḍiya kālegada bavaradali Chikkeya-Nāyaka bidd-andu Chikkeya-Nāyakana makka lige ā Malli-Dēvarasaru Harihara-Dēvarasaru Tenka-nāḍa samasta. . . .

56

On a stone at Doḍḍa Kanaḡālu (same hōbli), in the Gauḍa's field.

śrī-Mūla-sangha Dēśiya-gaṇa Pustaka-gachchha Koṇḍakund-ānvaya Ingulēsvarada-baliya Śubhachandra-dēvara priyāgra-śishyarum-appa Prabhāchandra-dēvara nisidhi Tāraṇa-saṃvatsara Chaitra-śudha-panchamī Śukravārad-andu muktar ādaru.

57

On a stone at Yuḍūr (Yaḍava-nāḍ), in the Suggidēva temple.

svasti Sakha-varsha 1017 neya Yuva-saṃvatsarada Srāvaṇa-māsada sudi-bidige Ādivārad-andu śrīmanu-mahā-maṇḍalēsvara Tripurādhīvara Balindra-kula-kamaḷa-mārttaṇḍa Chaturmukha-gaṇḍa saraṇāgata-vajra-paṃjara vairi-gaja-kēsari baliyara-Bhīma saṃgrāma-Rāma Malepara-naṃdana-vanaṃ saṃstutya-vandi-janaṃ para-maṇḍala-sūrekāra ayyan-aṃkakāra Śiva-pāda-sēkharan śatya-ratnākaram ripu-hrideya-karkkasam aras-aṃka-rakkasan anēka-nāmāvali-mukhyān-appa Duddharasam Hiṭṭeyarasamga[m] Jumjala-Dēvigam puṭṭi atula-bala-parākraman-āgi nava-yauvan-ārūḍhanuṃ vijaya-Lakshmī-kāntanum-āgi Maleyam pratipālisi ripugaḷam bedaḡi beṃkoṇḍu kōṭegaḷam nirddhātisi vīrāvātāranuṃ Kaliyug[ām] (*on the back*) tekaṃ Saṃhatha-nāḍumaṃ Pākuvāḍiyuṃ modal āgi pratipālisiy āḷdu padinaydu-kudureyu ayvattu-leṃkaruṃ innūr-ayvattu-ekkaṭigaruṃ nālurvatt-aydu kuḷaputṭigeg-āyad-ālum anēka-praje-parivāra-baṃdhu-varggamuṃ tala-varggamuṃ kula-strī-Chikala-Dēviyuṃ besakeyye su . . jalideyiṃ Rāja . . kereyam kaṭṭisi yaman ettisi diva . . ru Brāhmaṇargge chatramam nilisi toṇe-gaḷdeya māḍisi anēka-dhammama beḷagi Śiva-lōka-prāptan āgal sahōdaram Jūjarasam snēhadim parōksha-vineyam geydu vīra-sāsanamam bareyisidam Moḷateya Duddhamalla sandhi-vigrahi sēnabōva - Rājimayyana magam Bamma-dēvan ī intu Duddharasam māḍisida toṇe-gaḷdeyam māṇikōṇḍavam Bāṇarāsiyalu hasuvuṃ hāruvanam koṇḍa maṃgaḷa mahā śrī śrī||

58

At Kalakandūr (same nāḍ), on the pedestal of Brahma-dēva.

Raudri-saṃvatsarada Jēshṭha-suda-panchamī Ādivārad-andu Handra . . dūra Pāri . . ru bije māḍisida śrī-Māṇika-dēvaru maṃgaḷa mahā śrī śrī.

59

On a stone at Chauḷlu (same nāḍ), on the path near the Suggi temple.

svasti śrīmanu-mahā-maṇḍalēsvara Nārāyaṇa Harihara-Dēva āḷutt-ire Hēvilāmbi-saṃvatsarada Māgha-māsa pūrva-paksha panchamī Āśvinī-nakshatra Guruvārad-andu Harihara. . . . Kundūringe pūrvvadali heṇṇinge saluva svāste mariyādiya koṭṭa kramav ent endade heṇṇinge heṇṇu-makkalīnge tottina makkalīnge saluvudu Chavaḍa māneyolu Māra-janakā . . Moḷateya Pārisa. Kundūra ṭhāvamāneyolu Māchi . . kāriyana gaha| Mācha-jīyana kaṇan aigaṇaleya Kāmanapalli gundada Ājaṇa Beṇacha Heggadehalliya Māḍana Abiyūra Mali-gauḍa yī gauḍugaḷu mukhyavāgi yint ī-nāḍu-nakharake chandrādityar-ullannabara koṭṭa śāsana-mari yādiya bareḍa sēnabōva Jinayya kalla hoyda Malōja. . . .

A.

B.

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56
58

60

On a stone at Hārōhalli (same nād), in the Gauḍa's paddy field.

Teyalayya Jūbu kalam kaḷchi rrvadim Baraṇiya Eṇeyaru . . .
sange biṭṭ agrahāra| mattaṃ Clattayyam Dhāraka-balaha Koṅgaṇivarmmaṃ kalam kaḷchi
koṭṭaṃ . . . biṭṭa Ponna maṇṇange vaṭṭadim

61

On a vīrakal at Garagandūr (Gaḍi-nād), in the path to Śāntavīramma's house.

. svasti śrīmanu mahā-maṇḍalēśvara Tribhuvanamalla Vīra
. matu Changālva . . . mahā-ma . . . ditya dēvage

62

On a stone at Hārangi (same nād), on the north-east, in the bamboo forest of the Chikka maṭha.

svasti samasta-praśasti-sahita śrīmat Shaṇmēdō-Kōkam Kaliyuga-Brahma ēṇida.

63

On a stone at Tākeri (same nād) in Balagai-Īraṇa's paddy field.

Sarvadhāri-samvatsara Chaitra ba 5 Ā lu Gauḷi-Nanjarappaya-aṇanavarū Hānagala
Linge-gauḍarige hā . . . tṭa gauḍike.

64

On a stone at Kājūru (Bilaha hōbli), lying north of the Basavana guḍi.

śrīmatu Biḷu-gauḍa Aṇaba-gauḍa Bayirukanigu Yirāma Nāgajyaya Kempaṇa nālvarige
koṭṭa grāma.

65

On a stone at Siraha (same hōbli), in front of the Rāmēśvara temple.

śrī Jaya-samvatsarada Phālguna-suddha pavurnami Brihavāradali Hoysaṇa bhujabala
śrī-Vīra-Ballāḷa-Dēvarasaru prithvī-rājyaṃ geyutt-iddalli Biluhu-nāḍa paḍa . . . Śīriyūra
Kasapa . . -gavudagaḷa Bīrayana maga Māyaṇṇange Śīrivurada Mallikārjuna-dēvara asṭa-
bhōga-tējas-svāmya nidhi-nikshēpa-jala-pāshāṇa-āgāmi-mukhyavāgi Māyaṇṇange kāluga
berasāgi dhāreya yeṇadu koṭa sāsana yidanu āru alihidade Gangeya taḍiyali kavileya konda
dōshadali hōharu mangala mahā śrī śrī śrī— . Maṇe-vokkara-kāvaru śrī.

66

On a stone at Mūdarahalli (same hōbli), under the tamarind tree at the village entrance.

śubham astu

śrīmat-parama-haṃsānām parivrājaka-sattamaṃ|
Kaivalyākhyā mahā-yōgin sadā jnānaika-'atparaṃ|
Bēlūru-Kṛishṇa-bhūpas tu āhūya ya . . -kuṇjaraṃ|
Mūdravallī cha grāmas tu dattaṃ Kṛishṇārppaṇaṃ śubham||

kimartham dattam ity uktē (stops here).

67

On a stone at Hulakōḍu (Kodli hōbli), at the Kannēśvara temple, east of the village.

Vikāri-samvatsarada Phālguna-śudha 5 Vaḍavāra-di Trinamēra-Dēvaṇṇanavaru Ghaṭada-
keḷage hōgi . . . li Hulukōḍa-Chikkaṇṇaya Bomma-gauḍana bīragallu Kalina-Bōja gaḍadu
. Dēmmaṇṇam Chikkaṇṇaya ge

68

On a stone at Heggaḍahallī (Kaṇime hōbli), near the Basava temple.

śrī svasti śrī-vijayābhyudaya-Śālivāhana-śakada varusha 1652 neya Sādhāraṇa-saṁvatsarada
Māgha-ba 2 Bhārgavāradallu Kuḍumada Mañjunātha-svāmiyavara sannidhiyallu naḍava
dēvatā-sēve-bagye Hāvēri-Vīrap-oḍēru sarvamānya-sankētavāgi biṭṭa Heggaḍahallī Sirangāla
. . ubhaya-gaḍige satuva upagrāma 29 nu śilā sthāpita māḍisi biṭṭu koṭṭadu śrī.

69

On another stone at the same place.

śrī-Kuḍumada Mañjunātha-svāmiyavara sankēta śrī (ḍamarṇga and triśūla).

70

On a third stone at the same place.

svasti samasta-bhuvanāśrayam śrī-prithvī-vallabham mahārājādhirāja paramēśvaram
parama-bhaṭṭāraka Yādava-kulāmbara-dyumaṇi samyaktva-chūdāmaṇi Malerāja-rāja Mala
parolu gaṇḍa gaṇḍa-bhērūṇḍa kadana-prachandān asahāya-śūra ēkāṅga-vīra Śaṁivāra-siddhi
giridurgga-malla Magara-Rāya . . ranaya gaṇḍa śrī-Vīra-Hoyisaṇa . .
.

71

On a stone at Sirangāla (same hōbli), in the field of the Basava temple.

svasti śrī Sirivangalada Mācha-gāvūṇḍam Siriyama-tandi vīra[gallu] Mācha-goṇḍana maga
Kāva-goṇḍa kalla niṣisidam Mariyōja besada mangalam.

72

On a stone at Bālāji (in Beṭṭiyattu-nāḍ, Kiggatnāḍ tāluq).

Illegible, owing to the letters being nicked all over.

73

On the wall of a temple at Bālele (in Hatgaṭ-nāḍ, same tāluq).

Paḍubara jōgi silā golā

Paḍuva rāya silā

Paḍubara jōgi namaḥ||

74

On a stone called Kirakṇabailu-gūḷikallu, near Harḍūr (in Mercāra tāluq).

svasti śrī Eṇṇeyapana . . dāhanu ranāntya vaḷ eṇṇuvaḷu sattu paḍeda kalnāḍum idan alivamge
kavileyum Bāṇārasiyum alida pātakam ondu bāḷu parihāram maṁgaḷa mahā śrī.

75

On a stone in Mudduvēraṇa Puṭṭamma's coffee garden in Ulugulī (in the same tāluq).

svasti śrīmanu mahā-maṇḍalēśvara Chaiṭu-vibhāḍa chhaladanka-Rāma Satyarāya-saṁvarāṇa
tira-vajra-Rudira maṇṇe-vokkasa-kāva śrīmad-Vīra-Munivarāditya Gōkula-dēvarasaru|
Raktākshi-saṁvatsarada Kanyā-māsad andu Tengu-nāḍakam Yaḷaghaḷeya tuṟu ididelli
māsala-baṇṭa Mēlāliya marulakāra-yōśiyāḷu Bidaḍe garuḍu vaśa tallibiṭṭu dāṇige kālege
sandudu mukḥ-oḍave.

TRANSLATIONS

1

Date 466 A.D.

Be it well. Success through the adorable Padmanābha, resembling (in colour) the cloudless sky.

A sun illumining the clear firmament of the Jāhnavī (or Ganga) kula, possessed of strength and valour from the great pillar of stone dividing with a single stroke of his sword, adorned with the ornament of a wound received in cutting down the hosts of his cruel enemies, of the Kaṇvāyana gōtra, was śrīmān Koṅgaṇi-mahādhiraḥja.

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, skilled among those who expound and practise the science of politics, author of a commentary on the *Dattaka-sūtra*¹, was śrīmān Mādhava-mahādhiraḥja.

His son, uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, was śrīmān Harivarmma-mahādhiraḥja.

His son, devoted to the worship of the twice-born, gurus, and gods, not leaving the feet of Nārāyaṇa, was śrīmān Viṣṇugōpa-mahādhiraḥja.

His son, whose head was purified by the pollen from the lotuses the feet of Triyambhaka, having by personal strength and valour purchased his kingdom, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk, was śrīmān Mādhava-mahādhiraḥja.

His son, the beloved sister's son of Kṛishṇavarmma-mahādhiraḥja,—who was the sun in the firmament of the Kadamba-kula,—his mind illumined with the increase of learning and modesty, of indomitable bravery, reckoned the first among the learned, was śrīmān Koṅgaṇi-mahādhiraḥja, named Avinīta.

Of whose gift to Chandanandi-bhaṭāra, the disciple of Guṇanandi-bhāṭāra, who was the disciple of Jayanandi-bhaṭāra, who was the disciple of Sīlabhadra-bhaṭāra, who was the disciple of Abha[ya]nandi-bhaṭāra, who was the disciple of Guṇachandra-bhaṭāra, of the Dēsiḡa-gaṇa and Koṇḍakundāṇvaya, in the year eighty-eight beyond three hundred, the month Māgha, Monday, the Svati-nakshatra, the fifth day of the bright fortnight,—the minster (*muntri*) of Akālavarsha-Prithuvī-Vallabha—having obtained (it) by grant from Avinīta-mahādhiraḥja—presented the charming (village) named Badaṇeguppe, (situated) within the Eḍenāḍu Seventy of the Pūnāḍu Six Thousand, to the Śrīvijaya Jina temple of Taḷavana-nagara, together with twelve *kaṇḍuga* in each of the six dependent hamlets, the *umbali-maṇṇu*, the *tala-vitti* in Taḷavana-pura, twelve *kaṇḍuga* in Pogarigeḷe, and twelve *kaṇḍuga* according to the accepted royal measure in Pirikeḡe.

¹ Dattaka was an early poet, of perhaps the 1st century, who, induced by the dancing girls of Pātaliputra, wrote a work on one section of the *Kāmar-sūtra* (See *JRAS.* 1911, p. 183). In Kannada his name appears as Jattaka. Thus the Hoysala prince Eḡeyanga is styled in an inscription (Ak 102a) *ababā-Jattakam*, or a Jattakam to the weaker sex.

Boundaries of the village of Badaneguppe¹ : east, the red rock, Gajasele, the *śakti* post at the tri-junction of Karivalli, Kottagara and Badaneguppe, and so coming to the Kāgaṇi pond on the south-east ; again south, the milk hedge, the *balkani* tree ; again facing west, the row of medical plants, then the pond at the tri-junction of Badaneguppe, Kottagara and Muṭtagi, Chaṇḍigāla ; thence to the clearing-nut tree at the south-west ; again west, the *peld-ulḍil* tree, the banyan tree called Śāntara, thence the bed of the stream ; facing north, the row of medical plants, the pond of the rose-apple, thence to the sacred tamarind tree at the north-west ; again the *neggila* clump at the tri-junction of Badaneguppe, Muṭtagi, Koleyānūr, and Dāsanūr, the long ? sacrificial circle, thence the hill which protects the north of the village of Gajasele, descending to the big rock ; again facing east, the row of medical plants, then the *kaḍapaḷṭigāla* banyan tree ; again north-east, the pond at the tri-junction of Badaneguppe, Dāsanūr and Polma, the tamarind tree at the paddy fields by the sluice, and so to the level red mound which joins the eastern boundary.

Witnesses thereto :—Pērbakkavāṇa, the man who is a friend in all things to the Ganga royal family ; Maṇugareya Sendrika, Gaṇjenād Nirggunda Maṇiyugureya, Nandyāla Simbālādapa, servants.

Country witnesses :—Tagaḍūr Kuḷugōvar, Gaṇiganūr Tagaḍar, Ālgoḍate Nandakar, Ummatūr Bellurar and Aḷageyar, Badaneguppe Jhaṃsanda-Bellurar and Perggiviyaṛ.

Whoso takes away land presented by himself or by another is born a worm in ordure for sixty thousand years. The earth has been enjoyed by many kings and Saka kings² ; whosoever at any time is the land, his at that time is the fruit. The property of the gods is a dreadful poison ; call not poison poison, poison kills a single person, but a gift to the gods (if seized) destroys sons and grandsons. Merit is a common bridge for kings, this do ye support from age to age, O kings,—thus does Rāmabhadra beseech the kings who come after him.

Visvakarma's writing.

2

Date 888 A.D.

Prosperity to the Jina-śāsana.

Of the years expired since the time of the Saka king, the eight hundred and ninth year being current,—

Be it well. Satyavākya-Konguṇivarmma-dharmma-mahārājādhirāja, boon lord of Kovalāla-pura, lord of Nandagiri, in the eighteenth year of śrīmat-Permmanāḍi's anointing to the kingdom, on the auspicious fifth day of the month Phālguna, to Śivanandi-siddhānta-bhaṭāra's disciple Sarvvaṇandi-dēva, for the Satyavākya Jina temple of the Penne kaḍanga, Permmanāḍi gave the twelve hamlets of Biliūr in Peddoṛegare, free of entry from all feet.³

They of the Ninety-six Thousand, the five tributary chiefs, the seventy of Beddoṛegare, and the eight householders are witnesses to this.

¹ Badaneguppe still exists under the same name, and is in the north of the Chāmrājnagar tāluq of Mysore. Of the other villages mentioned in the boundaries and witnesses,—Dāsanūr is in Nanjangūd tāluq, Polma, now called Homma (see Ch 63) and Ummatūr are in Chāmrājnagar tāluq, Tagaḍūr is in Nanjangūd tāluq, Gaṇiganūr in Yelandūr, and Nandyāla is named in Yl 27.

² Generally the phrase is 'Sagara and others.'

³ Or, perhaps, 'free of all imposts.'

They of the Male Thousand, the Five Hundred, and the five ? garland-makers are guardians of this.

Whoso destroys this destroys Bāraṇāsi, a thousand Brāhmans and a thousand tawny cows, and is guilty of the five great sins.

Sedōja's writing.

Bīlīūr will bring eighty gadyānas of gold and eight hundred (measures) of paddy.

3

Date about 890 A.D.

Be it well. Satyavākya-Koṅṅuṇivarmma-dharmma-mahārājādhirāja, boon lord of Kuvalāla-pura, lord of Nandagiri, śrīmat-Permmanāḍi:—when on Jedala Ereyāṅga-gāvuṇḍa's son he bound the *Permmāḍi-vattam*, the order for the estate granted was as follows:—the fixed land-rent forty gadyānas of gold, and of seed paddy one hundred (measures) of paddy ; thus for all time was a decree granted.

Būvayya's letters.

Prosperity. Kalnād for Ereyāṅga. Great good fortune.

4

Date 978 A.D.

Be it well. Of the hundreds of years expired since the time of the Saka king, the 899th, the year Īsvara being current :—

Be it well. Satyavākya-Koṅṅuṇivarmma-dharmma-mahārājādhirāja, boon lord of Kōlāla-pura, lord of Nandagiri, śrīmat-Rāchamalla-Permmanāḍi, within that year, on the Nandīśvara *talpa* day of the bright fortnight of Phālguna,—

Be it well. When the valiant one adorned with a powerful right arm—the abode of his sword—vigorous in seizing the priceless pearls scattered from the frontal globes of the troops of proud elephants of all his enemies, his elder brother's warrior, a friend of the poor, śrīmat-Rakkasa was ruling Beddoregare ;—

Prosperity to the Jina-śāsana. A resident of śrī-Belgoḷa, śrīmat-Anantavīryayya, the beloved disciple of śrī-Goṇasēna-paṇḍita-bhaṭṭāraka, who was the beloved disciple of śrī-Bīrasēna-siddhānta-dēva, acquired Peggadūr and the new trench, secure against obstruction.

Witnesses to it :—They of the Ninety-six Thousand, the five tributary chiefs, the Peddoregare seventy, and the eight householders.

Guardians of this :—The four Malepar (or hill chiefs), the Five Hundred, and the five ? garland-makers.

Whoso destroys Śrīpurusha¹-mahārāja's gift destroys Bāraṇāsi, a thousand Brāhmans and a thousand tawny cows, and is guilty of the five great sins. Whoso protects this acquires great merit.

Chandanandiyayya's writing. Grant of the Perggadūr basadi.

¹ So apparently in the latest impression ; but in those given in my first edition and in *Ind. Ant.* vi, 102, it was clearly *Śrīpurada*. It is doubtful if Śrīpurusha would have been read unless for this name being now familiar. It looks more like Śrīr-parama-māhārāja.

5

Date 1000 A.D.

Be it well. Fortune.

In the Śaka year 921, the year Śārvvari, the full moon day of the month Phālguna, Uttara-Bhādrapada, Sunday, —Gaṇagūr Biha-gāmuṇḍa's son Hañcha[da]rma-seṭṭi, having served with Kuṇindora and finished his time,—made (or established) Kālūr, and by the power of his arm having acquired Bōkanahalli in Muḷlūr-nāḍ, Gorahalli of Hakādivāḍi, and Kūḍalūr of . . . -nāḍ ;—first bathing away the guilt, and worshipping Kāmēśvara,—together with ? nine fowler's (front) yards, gave for *dharma* a *khaṇḍuga* of land.

Whoso destroys this *dharma* incurs the guilt of destroying tawny cows.

6

Date 1255 A.D.

Be it well. In the victorious increasing Śaka year 1177, the year Rākshasa (the month) Vaiśākha, the 11th day of the bright fortnight ; in the time (of the auspicious reign) of śrīmat-pratāpa-chakravarti Hoysaṇa bhujabala śrī-Vīra-Nārasimha-Rāya :—Sōmaiya, the son of Bīra-gavuḍa of Kahigōḍu, shouting—, Bumbiya-nāyaka himself, taking with him his servants Bīmaiya and Sōmaṇṇa, fighting with him, he fell. In order that Sōmaiya may attain to the world of gods, Māri-gavuḍa who was born with him, and Māyiga, the son of that Sōme-gavuḍa, have prepared and raised this *bīragul*. Great prosperity. Fortune.

7

Date 1285 A.D.

Be it well. In the victorious increasing Śaka year 1203, the year Pārthiva, (the month) Vaiśākha, the 12th day of the bright fortnight ; in the time of the increasing reign of śrīmat-pratāpa-chakravarti Hoysaṇa bhujabala śrī-Vīra-Nārasimha-Dēvarasa :—Māra-Tamma of Kaihigōḍu, joining fight with his boasting bitter enemies, fell in the fight.

In order that Māra-Tamma may attain to the world of gods, his younger brother Maleya-nāyaka, and his sons Sōmaṇṇa this *vīragul*. Great prosperity. Fortune.

8

Date about 1371 A.D.

Be it well. Fortune.—Doing obeisance to Vināyaka the all-learned guru, and to the goddess Sarasvatī,—so far as I am able an auspicious śāsana will I make ¹.

Be it well. Fortune.—The disciple of Avidyāmṛityu-bhaṭṭāraka of the auspicious Purushōttama-parshad, Bōdharūpa-Bhagavar, had this stone śāsana made for (the god) Mahādēva of Pālayūr. That whoso among the Śrīvaishṇavas of the Eighteen countries, the Vaḷaṇṇijyar (merchants) of the Eighteen countries, the arm-bearing Thousands of the Eighteen countries, or the Brāhmaṇas of the Eighteen nāḍus, seeing it, will dutifully maintain it, is this stone śāsana set up.

Whoso does not pay as laid down by the *amachehān* after examination of the temple and the requirements of the worship, incurs the penalty of the man who murders his own father, or takes to wife his own mother, or murders the king of the very nāḍu in which he

¹ The translations of the vernacular portions of this inscription and the next are in parts tentative.

was born, or cuts off the nose of him who having bound on the right side seizes on the left, or marries a woman within the prohibited degrees of relationship.

The Valaṅḡiyar of the Eighteen countries and others . . . will have the daily expenses and other provisions noted in the treasury accounts of the temple read out once a year, and see that each item mentioned therein which has been omitted to be carried out is properly conducted as directed.

9

Date about 1371 A.D.

Be it well. Fortune.—Doing obeisance to the guru by devotion,—Bṛihaspati (Jupiter) being in conjunction with Kanyā (Virgo), in the great month named Vṛiśchika (Scorpio), on the day following Bṛihaspati's (that is on Friday),—a universal sāsana, a sāsana for the guru, who is a form of joy, will I, Bōdharūpa, make even at the holy Bhagaṇḡāśrama also.

When Mēlpunḡi-Kunniyarasa was ruling the nāḡu,—Bōdharūpa-Bhagavar-arasu of the auspicious Purushōttama-parshad, with others, had a copper plate engraved. Whoever stops for a day the daily expenses laid down in the plate, whether male or female, including Kunniyarasa (himself), violates the order of the king ruling this nāḡu. The penalty for such violation for one day is 12 *kāṇam* and twice the offerings for the god; and when continued for a whole week, 12 *kaḡiṇḡu* of gold of 7 touches to the king.

There will be 17 perpetual lamps. The quantity of rice to be supplied by the *poduvāl* for daily offerings, etc., is 26 *nālī*. For the high oblation there will be 2 *nālī*, and for flowers 4 *nālī*. There will also be supplied daily 32 garlands of flowers and 6 lamps in the month of Vṛiśchika.

Whoso does not pay as laid down by the *amachchān* after examination of the temple and the requirements of the worship, shall be looked upon as a traitor conspiring to murder the king of the very nāḡu in which he was born, and incurs the penalty of the man who cuts off the nose of him who having bound on the right side seizes on the left, and of one who takes to wife a woman within the prohibited degrees of relationship. Should the king be indifferent towards a man who does not pay the above fine, even after seeing and hearing him, the people of his nāḡu will curse him.

The people have to perform five items of service, of which the Mahābhārata is one. If even a single item of the expenses is stopped, the penalty shall be $2\frac{1}{2}$ *kāṇam* for every day.

May the arm-bearing Thousands of the Eighteen countries and the Valaṅḡiyar protect the Vagaṇḡa temple. May the ascetics and the king prosper.

Whatever is omitted here may be found in the treasury register and the copper plate. Pakanḡala-āyāri's writing.

10

Date 1544 A.D.

Obeisance to śrī-Sāntinātha. Be it free from obstruction. Be it fortunate.

May it prevail, the auspicious supreme profound syād-vāda, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. Of the śrī-Mūla-sangha, Dēśi-gaṇa, Pustaka-gachcha, Kuṇḡakund-ānvaya, and Ingulēśvara circle, a bee intoxicated from the lotus feet of Gummaṡa-Jin ēśvara, the lord of the auspicious Beḡugulā-pura, promoter of the religious merit of the time, (was) Dharmāchārya, whose titles were as follows :—nourishing the groups of lotuses the learned, he at the same time drove away the darkness from the minds of evil-speakers proud as the tortoise that bears up the earth, upholding the character of a Digambara

shining ornament, he ever protected the ruddy goose the Bhavyas (or Jains),—thus was the sun Paṇḍita-dēva ever distinguished with the rays his gentle speech.

Be it well. The auspicious Āchārya of the circle of the royal rājagurus, the great lord of powerful orators, a Brahmā of royal speakers, emperor of all the learned, preserver of the life of Ballāla-Rāya,—distinguished with these and many other titles, was śrīmach-Chāru kīrtti-Paṇḍita-dēva; the disciple of whose disciple's disciple was śrīmad-Abhinava-Chāru kīrtti-Paṇḍita-dēva; whose beloved disciple, his elder brother's disciple, śrīmach-Chāru kīrtti-Paṇḍita-dēva's fellow-student, śrīmach-Chhāntikīrtti-dēva¹, in the Śaka year 1466 expired, the year Krōdhi being current, on the 15th of the bright fortnight of Kārtika, caused to be written a stone inscription as follows :—

His guru śrīmad-Abhinava-Chārukīrtti-Paṇḍita-dēva,—when, for the promotion of religious merit in the Kali age, Śānti-tīrthēśvara and Anantanātha-svāmi themselves came and manifested themselves from the Suvarṇāvatī river in the Śaka year 1453, the year Vikṛitu, in Chaitra,—having paid a visit to the basadi of Śāntinātha-svāmi who dwells on the summit of Anjanagiri, and made on the crest of the hill a basadi of wood—in the year Khara, in the month Chaitra, he caused it to be consecrated by the hand of his own younger brother Konasanaguḍḍa Śāntōpādhyāya, and left instructions for the erection of a stone basadi.

After that, in the following year Krōdhi, the 15th of the bright fortnight of Kārtika, the stone work done to the foundation and the *hāladhāres* were as follows :—to all the *halaru* of Bemmati Būtanhālli and Maganakere belonging to Nanjarāyapaṭṭaṇa, paid for stone work ga 200 honnu; to Ādi-Śrī-Avvagaḷ of Hanasoge² for having the stone work of the inner shrine done by Bhujabali-Śrī-Avvagaḷ of Ammana-Hosahalli, paid ga 30 honnu; to his guru śrīmach-Chārukīrtti-Paṇḍita-dēva for two sets of three *hāladhāre*, and for a curtain for the centre door at the one time of the offering, paid ga 50; and for a curtain at the distribution of food ga ? 50

In the year Śubhakṛitu, the 15th of the bright fortnight of Phālguna, all the *halaru*, the Kannaḍiga *halaru* and Nānādēśi *halaru* of Bidire and Sītālamalige for (the god) Śāntiśvara of Anjanagiri made a *dharmu* and had it written in their dharma śāsana, saying the 81 paṇa due for the footpath that we have built, we will give for distribution of food. Whoso fail in this dhārma are guilty of murdering cows and Brāhmans.

In the Śaka year 1465, the year Śubhakṛitu, the 13th of the bright fortnight of Chaitra, Wednesday, the Vṛishabha-lagna, the family consecration was performed of the three sets of *dēhāragaḷu*³. For a dānaśāle the price of the Hallivayalu paddy field, 70 ga, and the sum given to the *kōlāyaru* for work at the new paddy field, 50 ga, both together an outlay of 120 ga, was received from śrīmach-Chārukīrtti-Paṇḍita-dēva's disciples Ādi-Śrī-Avvagaḷ of Hanasoge and Bhujabali-Śrī-Avvagaḷ, 24 ga; Basavapaṭṇa Anantamati-Avagaḷ paid through Nēmi-Śrī-Avvagaḷ 24 ga; Muddi-seṭṭi's Vijayi paid through Śrī-Avvagaḷ 10 ga; through Muluganahalli Ādyakka was paid 12 ga; from Haruva-seṭṭi and Vijeyana-seṭṭi, 30 ga; from Kaṇṇanūr Dēvaramma-seṭṭi, 12 ga;

Three usual imprecatory verses.

That the dharma here made may endure as long as sun and moon has it been engraved in a śāsana. Great good fortune. Śrī, Śrī.

¹ i.e. śrīmat Śāntikīrtti-dēva.

² It is a matter of special interest to note the existence of this sisterhood of Jain holy women mentioned in this inscription—Ādi-Śrī-Avvagaḷ, Bhujabali-Śrī-Avvagaḷ and so on, each probably attached to some temple. They may have been widows who had adopted a religious life.

³ ? Bodyguards.

11

Date 1693 A.D.

Be it prosperous.

Adored be Śambhu, beauteous with the chāmara-like crescent moon kissing his lofty head ; the original foundation-pillar of the city of the three worlds.

I praise the right tusk of the sportive Boar,—may it protect us,—on which the Earth, uplifted by it, was like a spot.

Be it well. In the year 1615 of the victorious increasing Śālivāhana era, the year named Śrīmukha, the 12th of the bright fortnight of Pushya, Kṛishṇappa-Nāyaka, the son of Vēṇkaṭādrī-Nāyaka and grandson of Kṛishṇappa-Nāyaka of Bēlūr, of the Kāśyapa-gōtra and Āpastamba-sūtra, caused to be written and given to Yōgapaiya, the son of Puṭṭarasaiya and grandson of Subrahmaṇya-dēva, of the Vāśishṭha-gōtra, Āsvalāyana-sūtra, and Rik-śākha, a deed of gift of a village as follows :—Within the Bēlūr country, which formerly the rājādhirāja rāja-paramēśvara-śrī-vīra-pratāpa śrī-vīra-Kṛishṇa-Rāya-Dēva-mahārāya bestowed on our great-great-grandfather, a Gōvinda to the ocean, perfumed with camphor, in war a Bhīma, boon lord of Maṇināgapura, obtainer of a powerful kingdom, Yara-Kṛishṇappa-Nāyakaraiya—in the Nirugunda-stala of Tungi-nāḍ in Arakalgōḍ, the village of Kaṭṭepura—situated east of Koṇiganahalli, west of the land to the south of the Hēmāvatī river, and north of Niluvāgilu,—together with Hirumanahalli,—to the east of Ippugalale.

We, Kṛishṇappa-Nāyaka (descent, as above, repeated) to Yōgapaiya (descent, as above, repeated) having given the village of Kaṭṭepura, together with Hirumanahalli, in the said tithi, at the auspicious time of the Makara-sankramana, with presentation of a coin and pouring of water, that, acquiring the eight rights of full possession belonging to this village, namely, present profit, future profit, hidden treasure, underground stores, springs, minerals, actualities and possibilities, you, your offspring and descendants, as long as sun and moon endure, with power of gift, exchange or sale, may continue to enjoy them in comfort, Kṛishṇappa-Nāyaka, the son of Vēṇkaṭādrī-Nāyaka and grandson of Kṛishṇappa-Nāyaka, of the Kāśyapa-gōtra and Āpastamba-sūtra, to Yōgapaiya, the son of Puṭṭarasaiya and grandson of Subrahmaṇya-dēva, of the Vāśishṭha-gōtra, Āsvalāyana-sūtra and Rik-śākha, have caused this deed to be written and given.

The just witnesses to this :—Sun and moon, wind and fire, sky, earth and water, heart and mind, day and night, morning and evening,—these know the deeds of a righteous man.

Of giving or protecting a gift, than giving, protecting a gift is better ; by giving, svarga is obtained ; by protecting a gift, the eternal state. Than giving oneself, to protect another's gift is twice as meritorious ; by taking away another's gift one's own gift becomes fruitless. Land given by oneself is a daughter, that given by one's father is a sister, that given by another is a mother ; therefore land given must not be abandoned. An only sister to all kings in the world, neither to be enjoyed nor taken in marriage, is land given to a Brāhman.

(Signed) śrī-Kṛishṇa.

12

Date 1782 A.D.

Linga-Rājendra-Vaḍeyar

Vi

Śidhalingappa, deputy (guru) of Kodagu, caused the repairs to be made in the year Śārvari, the 13th of the bright fortnight of Kārtika.

The śrīmad-rājādhirāja rāja-paramēśvara prahūḍa-pratāpa apratima-vīra-narapati, seated on the jewelled throne of the Koḍagu samsthāna, ruling the empire of the world; of the Bhāradvāja-gōtra, Āśvalāyana-sūtra and Rikshabhānukādhyāya; of the Vīra-Śaiva religion; Appājēndra-Vaḍeyar's son, Linga-Rājēndra-Vaḍeyar—

Adored be Śambhu, beauteous with the chāmara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds.

Be it well—the 4881st[year] of the victorious increasing Kali (era) having expired, the year Vikāri being current, on the 10th of the dark fortnight of Māgha, Wednesday, at 7½ hours of the daylight,—submitted to the will of Śiva (*i.e.* died).

At this time of his becoming subject to Śiva, the moon to the waters of the womb of that Mahārāja (*i.e.* his son), Vīra-Rājēndra-Vaḍeyar, being in his presence, performed the funeral rites,—and, according to his orders, had his tomb made in Mahādēvapura, had a temple built and the god Basavēśvara consecrated above the tomb, and had a maṭha of the Murige sect erected. And, to provide for the worship at all times of the gaṇas and of this god, assigned this Mahādēvapura land, in the year Nala, on the 1st of the bright fortnight of Chaitra, Friday, setting up (boundary) stones, stamped with the linga, to the villages of Chikka-Harade, Jambūru, Bēlūru, and Basavanahalli,—and caused a deed of the gift to be written and given.

The repairs were begun in the year Śārvari, on the 13th day of the bright fortnight of Kārtika, and completed in the year Śubhakṛitu, on the 10th of the bright fortnight of Vaiśākha, Monday.

13

Date 1796 A.D.

At the feet of Niranjana-dēva of the Abbi maṭha, deputy of Sāntavīra-svāmi, the deputy of the Pākōḍu Mahanta-svāmi Mallikārjuna-svāmi, disciple of the Murigi-svāmi.

Adored be Śambhu, beauteous with the chāmara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds.

Be it well. In the year 1718 of the victorious increasing Śālivāhana era, the year Nala being current, on the 1st day of the bright fortnight of Chaitra, Friday (8 April 1796),—When, dedicated by the lotus hands of the svāmi of the Sidhapura maṭha, who was follower of the doctrine of those enthroned in the upper cave at Śivaganga and of the Vīra-Śaiva religion; the śrīmad-rājādhirāja rāja-paramēśvara prahūḍa-pratāpa vipratima-vīra-narapati, seated on the jewelled throne of the Koḍagu samsthāna, was ruling the empire of the world;—of the Bhāradvāja-gōtra, Āśvalāyana-sūtra, and Rukshabhānukādhyāya, Appājēndra-Vaḍeyar's grandson, Linga-Rājēndra-Vaḍeyar's son, Vīra-Rājēndra-Vaḍeyar wrote and presented a renewed deed of gift as follows:—

Whereas the two villages which formerly, in the year 1650 of the Śālivāhana era, the year Kīlaka, on the 2nd day of the bright fortnight of Kārttika, Wednesday (23 October 1728), our senior grand-uncle (grandfather's elder brother) Doḍḍa-Vīrappa-Vaḍeyar,—in addition to the two villages Hosalli and Jigaṭṭalli which had formerly come to the Abbi-maṭha of Yaḍava-nād,—when Doḍḍa-Vīrūpāksha-svāmi paid a visit to Maḍikēri, holding his feet and making petition, in order to obtain merit as long as sun and moon endure, newly presented to the Abbi-maṭha the Bāchalli village, having a ground rent of 16 varaha; and these three villages, Hosalli, Jigaṭṭalli and Bāchalli, had been made over to the Abbi maṭha, with the erection of (boundary) stones stamped with the linga, in the presence of the people of the four (boundary) villages.

On this 1st day of the bright fortnight of Chaitra, Friday,—in order that our father and all ancestors may attain to the eternal Śiva-lōka,—we have written a renewed gift of the land on a copper plate and presented it.

And within the four boundaries of these three villages, Hosalli, Jigattalli, and Bāchalli, which belong to the Abbi maṭha, the eight rights of full possession, namely, hidden treasure, underground stores, springs, timber, minerals, present profit, future profit, actualities and possibilities, etcetera,—the whole of that land, as an offering to Śiva, in order that, performing the worship of the gaṇas and continuing the work of merit as long as sun and moon endure, at the time of Śiva-pūjā blessings may be continually invoked with the hymn of benediction (saying)—

Recollection of former births, dominion of the world, the glory of good fortune, surpassing beauty,
Faith in thee, knowledge, long life, (objects of) desire,—(of these) be thou giver to me, Śankara, from age to age—

have we written and given this renewed gift of land.

Witnesses thereto :—Sun and moon, wind and fire, sky, earth and water, heart (or conscience) and Yama, day and night, and the two twilights ; these know the deeds of a righteous man.

Than making a gift oneself, to protect another's gift is twice as meritorious : by taking away another's gift one's own gift becomes fruitless.

The said grant of land was according to order written on Friday by the private secretary Śambhaiya.

14

Date 1796 A.D.

At the feet of Śāntavīra-svāmi, deputy of the Koḍali Mahanta-svāmi, the deputy of Mahā-Murigā-svāmi.

Adored be Sambhu, beauteous with the chāmara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds.

Be it well. In the year 1718 of the victorious increasing Śalivāhana era, the year Nala being current, on the 1st day of the bright fortnight of Chaitra, Friday (8 April 1796),—When, dedicated by the lotus hands of the crown svāmi of the Siddapura maṭha, who was follower of the doctrine of those enthroned in the upper cave at Śivaganga, and of the Vīra-Śaiva religion ; the śrīmad-rājādhirāja rāja-paramēśvara prahūḍa-pratāpa apratima-vīra-narapati, seated on the jewelled throne of the Koḍagu samsthāna, was ruling the empire of the world ;—of the Bhāradvāja-gōtra, Āśvalāyana-sūtra, and Rukshabhānukādhyāya,—Appājendra-Vaḍeyar's grandson, like the moon in raising the waters in the womb of Linga-Rājendra-Vaḍeyar,—Vīra-Rājendra-Vaḍeyar, as an offering for Śiva, granted a deed of gift as follows :—

When the svāmi visited this Mahādēvapura maṭha, performing obeisance to him with the eight members and holding his feet, in order to obtain merit as long as sun and moon endure, he wrote and made over *uttār* land as follows :—as an offering for Śiva, to the maṭha 700 bhaṭṭis of paddy, the produce of this land having a bijavari of 17 bhaṭṭis ; and to the maṭha for extra expenses, the ground rent of the villages marked out by the erection of stones with the stamp of the linga and presented, as follows :—from Chikka Harade and Jambūru villages, whose bijavari of 43 bhaṭṭis has a ground rent of 39 varaha, deducting the former grants for pura-varga, dēva-mānya, and bhūta-uttāra, altogether $6\frac{1}{2}$ varaha for bijavari of $6\frac{1}{2}$ bhaṭṭis, the ground rent of the remaining free land, $36\frac{1}{2}$ varaha for bijavari of $36\frac{1}{2}$ bhaṭṭis ; from Bēlūru, belonging to Theuka-nāḍ-mande in Yaḍava-nāḍ, with Gudugūru in Basavanahalli, the two

villages having a ground rent of 50 varaha for bijavari of 50 bhaṭṭis, deducting the former grants for pura-varga, dēva-mānya, bhūta-uttāra, and nāyi-maṇṇu, altogether a ground rent of $17\frac{1}{2}$ varaha for $17\frac{1}{2}$ bhaṭṭis, the ground rent of the remaining free land, $32\frac{1}{2}$ varaha for a bijavari of $32\frac{1}{2}$ bhaṭṭis. Total, from the 4 villages, after deducting the former grants, ground rent of free land coming to the maṭha,—69 varaha, and 700 bhaṭṭis of produce.

Having presented this in this tithi, with the erection of stones stamped with the linga, in the presence of the people of the four villages,—with the desire that father and all other ancestors may attain to the eternal Śiva-lōka, there are given, within the four boundaries of these villages marked out by the erection of stones stamped with the linga, the eight rights of full possession, namely, hidden treasure, underground stores, springs, timber, minerals, present profit, future profit, actualities and possibilities, etcetera; and the whole of that land, as an offering to Śiva, in order that performing the worship of the gaṇas, at the time of Śiva-pūjā may be recited the hymn of blessing (saying)—

Recollection of former births, dominion of the world, the glory of good fortune, surpassing beauty,

Faith in thee, knowledge, long life, (objects of) desire,—(of these) be thou giver to me, Śankara, from age to age,—

has been written and given this grant of land.

Witnesses thereto:—Sun and moon, wind and fire, sky, earth and water, heart (or conscience) and Yama, day and night, and the two twilights; these know the deeds of a righteous man.

Than making a gift oneself, to protect another's gift is twice as meritorious: by taking away another's gift one's own gift becomes fruitless.

Approval to the gift of land in my own hand,

(Signed) śrī-Vi.

15

Date 1808 A.D.

Kali expired 4909.

16

Date 1815 A.D.

In the year Yuva, the 5th of the bright fortnight of Jēshṭha; the Virakta-maṭha of Chīlāḷa Shāka-svāmi.

17

Date 1820 A.D.

Be it well. In the year 1739 of the victorious increasing Śālivāhana era, the year Īśvara, on the 2nd of the dark fortnight of Jēshṭha, Sunday, (1st June 1817), the 1,796,392nd Kali day,—on this auspicious day,—like a pārijāta to the milk ocean the Chandra-vamśa, born in the Bhāradvāja-gōtra, of the Āśvalāyana-sūtra and Rik-śākha, proficient in supporting the Vīra-Śaiva religion, seated on the illustrious jewelled and beautiful throne in the ancient Kshīra-nagara¹ in the auspicious Koḍagu-samsthāna, a sun in unequalled valour and glory, of uninterrupted splendour, of a fame which illuminated all the points of the compass, a Yudhisṭhira in upholding all manner of royal virtues,—the mahārāja-Appāji-Rājendra's grandson, Linga-Rājendra-Vaḍeyar's son, śrī-Linga-Rājendra-Vaḍeyar, reflecting that by the

¹ Hālēri.

performance in this world of good deeds must be obtained the perfection of fruit in both this world and the next, and that with that object he should cause to be set up a Śiva-linga as an act ensuring the acquisition of the highest merit, so resolved in his mind,—And on that day, in an auspicious moment, having commenced the erection of a beautiful new Ōṃkāreśvara temple, a lotus ornament to the earth, which with its skilfully designed maṇṭapas, etcetera, might be called a royal lotus,—from that time to the year Vikrama, the 12th of the bright fortnight of Chaitra. Sunday, (26th March 1820), or 2 years 9 months and 25 days,—on that auspicious 1,797 421st Kali day,—having completed all the preparations for this great wonder, he caused to be set up the fortune-bestowing Śiva-linga named Ōṃkāreśvara, and satisfied his desires;—that is to say, through the power bestowed by the great mercy of the holy Chan draśekhara, the said divine purpose fulfilling every wish of the mind, the setting up of the Śiva-linga was perfectly accomplished.

Whoso with devotion praise the holy Mahēśvara, to them at all times whatever merit may be obtained will itself become perpetual: which, that it may be known to all people, has this śāsana been written. Be it prosperous.

Yearly, for the gods Ōṃkāreśvara, Kumāreśvara, and śrī-Nandīśvara, to be continued in perpetuity as long as sun and moon endure, for the daily service, for the offering of food, for the perpetual lamp, for the general service, for the five lunar observances, and for the salaried servants, are granted 1,221 one thousand two hundred and twenty-one Kanṭhirāyi varaha; which money, with remission on grain, cloths and other articles, to be granted every year from the palace-divān's office treasury for the support of religion, being appointed to be spent on the services,—it is directed that at the three seasons divine worship be carried on according to the śāstras without intermission, that a daily inquiry be held, and that the accounts and papers of this temple be examined annually.

Such is the decree for the allowance. By order. The Kali year 4922, the year Vikrama, the 22nd of the true Jēshṭha, Monday.

(Signed) śrī-Linga-Rājendra-Vaḍeyar.

18

Date 1831 A.D.

In the year Khara, on the 1st of the dark fortnight of Kārttika,—Channaiya's guru Rājaiya's younger brother's son Channa, for the worship of incense and lights to the god Mallikārjuna,—having made obeisance to Vī(ra-Rājendra)-Vaḍeyar,—presented as described Set up at sunrise.

19

Date 1831 A.D.

. . . the 1st of the dark fortnight,—the devotional copper-tablet that Vīra-Vaḍeyar set up at the Aigaḷa-maṭha of the [Hālēri] land in (memory of) the courage of Hālēri Mamadai-arasa's ? son.

20

Date 1831 A.D.

In the auspicious year named Khara, on the 10th of the bright fortnight of Āsvīja,—to Siddalinga-svāmi of the Yeḍatore-maṭha.

21

Date 1831 A.D.

The holy god Gangādhara.
Vīra-Rājendra-Vaḍeyar.

22

Date 1841 A.D.

In the Śālivāhana-śaka year 1763, the year Śārvari, the raiyats of the Kiggattu ten nāds have through their faith repaired the temple of the god Rāmēśvara of Irpi on the Lakshmantīrtha (river).

23

Date 1842 A.D.

Sōmaśekhara Śiva-yōgīśvara, (spiritually) born from the lotus hands of Śāntavīra-svāmi, deputy of the holy Murigi-svāmi, in the Kali year 4643 expired, the year Sōbhanakṛitu, on the 2nd of the bright fortnight of Kārttika, Monday, under the constellation Rōhini, before 7 o'clock in the morning, erected the *kalaśa* over this throne.

24

Date 1597 A.D.

. . . . Be it well. In the year 1519 of the victorious Śālivāhana era, the year Hēvilamba, on the 5th of the bright fortnight of Āśvayūja, Tuesday,—of the
gōtra, Āśvalāyana-sūtra and Ruk-śākha, Nanjarāyapaṭṭana Śrikanṭha-Rājaya's son Rudragana made to a grant of land at Gaṇagūr, in order that his father and mother and forefathers might attain to a station in Kailāsa. Whoso destroys the village granted (is guilty of) his father and mother, and (incurs the anger) of (the ruler) of Nanjarāyapaṭṭana Fortune.

25

Date 1824 A.D.

Vi

Maharaja Veer Rajender Wadeer ¹

Be it well. In the year 1743 of the victorious Śālivāhana era (= 1822 A.D.), the year Ishu, on the 11th of the bright fortnight of Pālguna, Sunday, the 1,798,128th Kali day, on this auspicious day,—When, a tree of paradise from the milk ocean the Lunar race, born in the Bhāradvāja-gōtra, of the Āśvalāyana-sūtra and Rik-śākhā, fully conversant with the Vīra-Śaiva creed, seated on the beautiful throne resplendent with clustres of jewels in the immaculate Kshīranagara ², situated in the fortunate Koḍagu samsthāna, eclipsing by the glory of his valour the brightness of the sun, an Ākhaṇḍala (Indra) of unbroken (*akhaṇḍa*) wealth, celebrated with a fame which pervaded all the points of the compass, in possessing all distinguished royal virtues a Yudhiṣṭhira,—the Mahārāja Linga-Rājendra-Vaḍeyar's grandson, Linga-Rājendra-Vaḍeyar's son, śrī-Vīra-Rājendra-Vaḍeyar, with justice, mercy and rectitude was ruling the empire of the world, at all times devoted to meditation on

¹ In English capital letters.² Hālēri.

Mahādēva ;— after some time, the elephants in his country having increased beyond bounds, were causing destruction to the fruits and crops raised by men for their sustenance, killing wayfarers, and doing damage to the houses,—so, when the subjects respectfully petitioned that they were unable to bear these calamities, considering in his mind that it is the duty of a king to put down the evil and uphold the good, he prayed to Gaurīdhava (Śiva) to give him power to remove these troubles, and having gained the help of Sāmba-Śankara's (Śiva's) supreme favour, from that date to the year Tāraṇa (= 1824 A.D.), the 12th of the dark fortnight of Chaitra, Monday,—2 years, 1 month and 25 days,—to the 1,798,913th Kali day,—during those days, going among the herds of rutting elephants ranging in the midst of the forests by means of his painted chariot like a lion, he made good the pronunciation of *gaju* (elephant) in the popular form *aja* (goat).

The number of elephants which by the valour and power of his arm he in various ways brought to an end, and of those which by his orders trained soldiers captured alive with chains, is as follows :—In the year Chitrabhānu (1822 A.D.), on the 10th of the dark fortnight of Āshāḍha, in Nanjarāyapaṭṭaṇa tālōk, elephants killed 6, captured 9 ; on the 7th of the dark fortnight of Srāvaṇa, in the same tālōk, elephants killed 42, captured 22 ; on the 5th of the bright fortnight of Adhika Āśvayuja, in the same tālōk and in Uluguli-Mūḍigēri-nād, elephants killed 47, captured 15 ; on the 11th of the same bright fortnight, in Nanjarāyapaṭṭaṇa tālōk, Horūr-Nūrokkal-nād and Uluguli-Mūḍigēri-nād, elephants killed 34, captured 6 ; on the 11th of the bright fortnight of Nija Āśvayuja, in Nanjarāyapaṭṭaṇa tālōk, elephants killed 20, captured 6 ; in the year Svabhānu (1823 A.D.), on the 5th of the bright fortnight of Nija Chaitra, in Kodagu-Srīrangapaṭṭaṇa, elephants killed 4, captured 18 ; on the 3rd of the bright fortnight of Vaiśākha, in Beṭṭiyatta-nād and Channanakōṭe, elephants killed 21, captured 41 ; in the year Tāraṇa (1824 A.D.), on the 12th of the dark fortnight of Chaitra, in Kiggatṭu-nād, elephants killed 10, captured 40 ; on thirty other days, elephants killed 49, captured 24 ;—altogether, in thirty-eight days, elephants killed by his own hand 233, captured alive by hand by trained soldiers according to order 181 ;—total of both 414.

In this manner the desires of all being accomplished, astonishment was expressed as follows :—In the forests, herds of elephants, towering like mountains, hid the sun as when the sky is overcast with storm-clouds, and roamed about trumpeting ; but with seven-tongued weapons (fire-arms) like thunderbolts he slew them in a moment, while men captured alive stout and lofty rutting elephants as if they were mice,—this was indeed a marvel.

26

Date 1544 A.D.

In the year 1466 of the auspicious Śālivāhana era, the year Krōdhi, on the 1st of the bright fortnight of Chaitra,—śrīman mahā-maṇḍalēśvara Changālva-Srīkanṭharasu granted to Lingaṇṇ-oḍēr-dēva the land belonging to Bagutanakōṭe, free of all imposts. Whoso destroys this free grant will be in a dreadful hell.

27

Date about 1220 A.D.

(Very much effaced).

. . . . Munivarāditya had Herūr built Alapa of Herūr
did this and Changāluva had it decorated. Munivarāditya sending for Malala . . .
appointed him as *paṭṭaṇa-svāmi*

28

Date 944 A.D.

(The greater part is effaced).

Be it well. In Saka 866, the year Krōdhi, ma, cutting off his head, died. His family gave Whoso destroys this has slain tawny cows on the banks of the Ganges and killed a Brāhman. Būchaga's mother, as a memorial of the death of her son, had this set up. Bavanayya wrote it.

29

Date 1857 A.D.

In order to repair and construct anew as a Śivālaya the ancient stone temple of Mahādēva on the Kunda hill in Beṭṭiyattu-nāḍ, where Īśvara appeared,—the Takka-mokastaru of this nāḍ, with all the people, and also the Takka-mokastaru of Kakkēri village in Ammatināḍ, having agreed together, began the work in the year 1776 of the Śālivāhana era, (1854 A.D.), the Kali year 4955, the year named Ānanda, on the 18th of the month Tulā, the 15th of the bright fortnight of Kārttika, Thursday, at an auspicious moment, on the expiry of the 1,810,060th Kali day.

And for the restoration of this great (sacred) place. Maneppandra having provided a fund, as an offering to Īśvara,—list of people who rendered service:—Kaṇḍeya-rāvuta śānabhāga Brāhmaṇa-Venkapaiya, subhedār Koḍandēra-Mudaiya, and pārupatyagār Maneppandra-Puchaiya assisted by having made. Koḍandēra-Mēdaiya assisted by having the door-posts made. Saṇvandra-Bōlaiya, Maṇiṇḍe-Timmaiya-gavuda, and Chinne-gauḍa's (son) Chaṇṇappa assisted with the god's water-pipe, curtain and stairs. The jāhāgīrdār of Kunda-grāma, Hayāt-Khān-sābi, assisted with the Nandīśvara in front.

In this manner all the people united, and by the favour of Śiva completed the work of restoring this Śivālaya in the year named Paingala (1857 A.D.), on the 15th of the bright fortnight of Vaiśākha, Friday, at an auspicious moment.

To those who performed this service will be welfare (*saukhya*) in this world, and salvation (*mukti*) in the next.

30

Date ? about 1050 A.D.

. when Koḍangāla son was ruling—Bīliya-seṭṭi, falling with devotion at the feet of all the yatis, gained this glory of the gods.

Prosperity to the Jina śāsana. The lord of Maduvanga-nāḍ, Kiviriyayya, kept the vow for twelve (days) in the Changala basadi and expired. His sons Bāki and Buki set up this.

31

Date ? about 1050 A.D.

Prosperity to the śāsana of the Jinēndras, a destroyer of sin, a sun in dispersing the darkness the doctrines of evil sects.

Be it well. Fortune desiring the other world, benefactress of others, without hesitation deciding 'I will obtain *mukti*,' taking leave of her relatives, she gained the tomb,—the wonder of all, Jakkiyabbe. The *mantraki* of

Chandiyabbe-gāvundi, *śrāvaki* of Kastūri-bhaṭṭāra, Jakkiyabbe performed *sanyasanam* and expired. Her husband, the chief *śrāvaka* Edayya. Fortune.

32

Date 1278 A.D.

(Very much effaced all down the middle of the stone.)

Be it well. Fortune. In the year 1201 of the . . . Śakas¹, the year Bahudhānya, on the . . . of the dark fortnight of Vaiśākha, for the god Mallikārjjuna of Malapanahalli a grant of lands was made by Hiriya-Viraṇṇa and Chika-Viraṇṇa. (Details of the lands. Usual imprecations.)

33

Date ? 1176 A.D.

Be it well. When śrīman mahā-maṇḍalēśvara Vira-Chōḷa-Koṅgāḷuva-Dēva was ruling the kingdom of the world:—Tāyi²-Padumala-Dēvi, Sōmala-Dēvi, Tōḷūr Duddarasa, Balleya-daṇḍanāyaka, and Hādiyeṛa Kirikaṇa,—all these being present, in the year Manmatha, the month Kumbha, Sunday, the 10th, he granted in the Muḷḷu-nāḍ Seventy, for the children's children of Aṇṇattamma³ to raise and receive customs dues as follows:—good ox, free; headman's fee—for each hamlet in Ganahūr, 5 *haṇa*; tribute money—for each hamlet in Ganahūr, 5 *haṇa*; king's tax, and pandal money, free; except the Ganga fixed rent, tax on income and gifts, forced labour, demand, fines for . . . and all such, free.

Whoso speaks of failing in the grant made by Vira-Chōḷa Koṅgāḷva-Dēva is guilty of slaughtering cows and Brāhmanas on the banks of the Ganges, and of Brāhman murder.

In the Seventy, 5 *gula* of *bhatta* will be given for each house to Gangōja and Būchaṇa.

34

Date 1064 A.D.

Be it well. Of the hundreds of years elapsed since the time of the Śaka king, the 986th, the year Krōdhi, being current, on the 9th of the dark fortnight of Chaitra in that year, Tuesday, under the Pūrvvā-Bhādrapada nakshatra, at the rise of Mīna (Pisces):—

Be it well. Having crossed completely over the deep ocean of nectar, the *āgama* which issued from the lotus mouth of the holy Arbad-paramēśvara parama-bhaṭṭāraka, whose lotus feet are illumined by the rows of gems set in the crowns of all the gods and demon lords,—śrīmad Guṇasēna paṇḍita-dēva gained the abode of Mōksha-Lakshmi.

His guru, skilled in unfolding the essence of the *siddhānta*, Pushpasēna-vratindra; his eminent sangha, the Nandi-sangha; lord of the Draviḷa-gaṇa of the great Aruṅḷ-āmnāya; proficient in the supreme *ārhanṭya* and other the three jewels, all the great science of grammar, *āgama* and others, and the six established systems of logic;—thus was the vratipati Guṇasēna-āryya, praised of āryyas.

¹ The original seems to be *udbhayaṭ Syakara vorusha*. Perhaps meant for *jayābhyaṭaya-Śaka-rarusha*.

² Mother:—the queen mother

³ This seems to be the name of a person, as though *aṇṇa* means elder brother, and *tamma*, younger brother, when combined they do not double the *t* as here, nor take the singular termination. It is also unlikely that provision was being made by so many donors for the grandchildren of the elder and younger brothers of all of them.

35

Date 1058 A.D.

Written by Dharmma-seṭṭi¹. Be it well. In the 980th Śaka year, the year Vilambi, at the time of the uttarāyaṇa-sankrānti,—śrī-Rājēndra-Koṃgālva, for the basadi his father had had made, granted in Hāruvanahalli, Arakanahalli, and Niḍuta *gōḍu* 3 khaṇḍuga, and similar grants in other villages (named), with the oil from one oil mill. Śrī-Rājādhirāja-Koṃgālva's mother, Pōchabbarasi, had (the grant) made to her guru Guṇasēna-paṇḍita-dēva, of the Draviḷa-gaṇa, Nandi-sangha and Arungaḷ-ānvaya, and given with pouring of water.

Whoso takes away land given by himself or by another is born a worm in ordure for sixty thousand years.

36

Date about 1070 A.D.

(Nearly all defaced.) A memorial to some one who died,—perhaps Prithuvī-Koṃgālva's queen.

37

Date about 1050 A.D.

Be it well. Śrī-Rājādhirāja-Koṃgālva's mother Pōchabbarasi, lay disciple of Guṇasēna-paṇḍita-dēva of the Draviḷa-gaṇa, Nandi-sangha and Arungaḷ-ānvaya, had this basadi made. Great good fortune.

38

Date about 1050 A.D.

Be it well. Śrī-Rājēndra-Chōḷa-Koṃgālva's son Rā[jādhirāja]-Koṃgālva gave, with pouring of water, as a dwelling place to his guru Guṇasēna-paṇḍita-dēva, of the Tivūḷa-gaṇa, Arungaḷ-ānvaya and Nandi-sangha. Great good fortune. Śrī. Śrī.

39

Date 1390 A.D.

Be it well. Fortune. In the 1313th Śaka year, the year Pra[mō]dūta, on the 3rd of the bright fortnight of Vaiśākha, Sunday,—of the śrī-Mūla-sangha, Dēśi-gaṇa, Pustaka-gachchha and Koṇḍakundānvaya, the Āryya Śubhēndu's offspring Vijayakīrtti-dēva's beloved disciple Bāhubali-dēva having obtained this temple, restored it :

Śrī-Rājā[dhirāja], through Koṃgālva-Rugmiṇi-Dēvi's queen's bodyguard Vijaya-dēva, that it might stand fast in order that merit might be to his mother . . . son, that Pōchabbarasi had set up, and granted for it the village of Nulabihalli in Aṇilavāḍi (and other lands, whose boundaries are given in detail, much effaced), with oil from one oil mill, to continue as long as moon and sun.

(And) the joy of all people, reading the record of the dedication, with the view of continuing it, the king Vīra-Harihara, who had been in many fights,—to the guardian of those who come into the king's shelter, a cage of adamant to refugees, servant of the bearer of the

¹ The writer's name usually comes at the end, but was put at the top perhaps for want of space at the bottom.

conch, discus and ? club, Gonkā-Ṛaddi-nāyaka,—whom Guṇḍappa-danṇāyaka had noticed (for his bravery)—gave Mullu-nāḍ of his own favour.—(And) Siddha-gauḍa assembled the subjects, and giving to Aṇṇādēvi's Kumāranahalli the name of Bhīmāpura, set up stones at the four boundaries, and presented it, with pouring of water. And giving to Kāragōḍ the name Aṇ[ṇa]ngapura, presented it, with pouring of water, to Pārśvanātha. Also lands (specified) for gifts, grazing, etc. Arjuna wrote the śāsana. Imprecations.

40

Date 1216 A.D.

Be it well. Fortune. In the 1133th Śaka year, the year Dhātu, the 15th of the bright fortnight of Jēshṭha, Tuesday, Immaḍi-A . . . ya-Rāya's army chaplain (*kaṭakāchāryya*) Vidyādhara-Būchidēvarasa expired

41

Date about 1030 A.D.

The holy footprints of Guṇasēna-paṇḍita's gurū Pushpasēna-siddhānta-dēva.

42

Date about 1050 A.D.

Be it well. The Nāga well which Guṇasēna-paṇḍita-dēva caused to be dug as *dharma* for the town.

43

Date 1077 A.D.

Fortune. In the 999th Śaka year, the year Pingala, when śrī-Rājendra-Chōla-Koṅgālva was ruling the kingdom:—his crowned queen Padmala-Dēvi having died, from strong emotion, he and his wife

44

Date about 1080 A.D.

Uttama-Chōla-Setṭi with a sword cutting off his head, died.

45

Date 1296 A.D.

Ōm. Obeisance. Be it well. In the reign of—with all titles, the maṇḍalika-Nārāyaṇa, the champion who put to flight Maleya, a cage of adamant to refugees,—śrī-Harihara-Dēva Chōla-Dēva,—in the year Durmmukhi, on the 5th of the bright fortnight of Chaitra, Monday,—when Beluhu-nāḍ Goddumbāḍi, Muḷivarāditya-nāḍ Mallikārjjuna, Niḍita Menasa, and others the whole nāḍ, uniting, marched to the Muḷlūr fort and besieging it, were scaling the fort,—Boppa-gauḍi's (son) Malleya, fighting the Muḷlūr fort, hewing down the barrier and slaying, fell in the crooked entrance. On his falling, the three hundred men of the villages, especially of Māsāvi, uniting, gave as a *vīra-sēse* for him 3 paddy-fields in the Mākōve land

of the Mullūr paddy-fields, and 5 paddy-fields in Hidijagala ; these eight paddy-fields Boppa-gauḍi's (sons) Mālaiya and Mādaiya having exchanged for the new *amāni* tank and 9 ga, the Māsāvi village united and made over to them, free of all imposts. These boundaries are fixed.

This stone was made by Kengoḷali Bāchāchāri's son Bairōja. The Kopaṇa-tīrttha *sēnabōva*, Sāteya, wrote the letters of this śāsana. Great good fortune. Śrī. Śrī.

46

Date 1004 A.D.

Be it well. The sun in the sky the Chōḷa-kula which was like the stem of the tree of paradise the Solar race, the friend of the virgin daughter of Kavēra (that is, the Kāvērī river) devoted to removing the sins of all people,—the great Chōḷa king Rājākēsarivarmma-Permmānadigaḷ,—to Manija, who in the battle of Panasoge had massed (his forces) and fought, saying I will not return till they are completely put down, so that those who opposed him died,—of his great grace, saying to bind a *paṭṭa* on him and give him a nād,—sent word to Panchavan-mārāya, who bound on him a *paṭṭa* (inscribed with the title) as *Kshatriya-sikhā maṇi Koṅgālva*, and gave him Mālavvi [now Mālambi].

To this, gāvunḍa-Rāchamma's family are witnesses,—Kaṇṇavangala Āditya-gāvunḍa, and . . . gaḷani Nanniya Mēru, Kelane . . . cha-gāvunḍa, Nallūr Ereyanga-gāvunḍa, (*the rest is effaced*).

47

Date 1756 A.D.

In the year Dhātu, on the 5th of the bright fortnight of Āśvīja,—śrīmat Vēṇkaṭādri-Nāyaka's (son) Krishṇappa-Nāyaka granted to Mālambi Rāche-gauḍa the land-rent of 12 ga. Twelve varaha have we given.

48

Date about 1050 A.D.

Be it well. When śrī-Koṅgālva was ruling the kingdom :—Komaraya and Sundaraya, when the cows of . . . were carried off, attacked those who drove them away, and
(Images of Sundaran and Komaran, with the names attached).

49

Date 1070 A.D.

¹ Be it well. In the 993rd Śaka year, the year Sādhārana, on new-moon day of the month Chaitra,—śrīmad Rājēndra-Prithuvī-Koṅgālva granted fifty khaṇḍugas of land in the rice fields east and west under the Gaurati tank of Sulligōḍu for the enjoyment of the priest of the god Vīra-Siddhēśvara of Hoshavalli, and made them over with pouring of water. Also Rājavallabha-seṭṭi gave 40 gadyāṇas for the tank, and *āḍavala* gadyāṇa 1½. Whoso fails in this has slaughtered cows. Whoso seizes on land given by himself or by another, is born a worm in ordure for sixty thousand years.

¹ One line and a half at the top, beginning with *Svasti*, is too illegible to make out its purport. It was perhaps a subsequent addition.

50

Date 1070 A.D.

Be it well. In the 993rd Saka year, the year Sādhāraṇa, on new-moon day of the month Chaitra,—when śrī-Rājendra-Prithuvi-Koṃgālva was ruling the kingdom :—for the great god Vīra-Siddhēśvara of Hoshavalli he gave money and bought land in Posavalli Nīra-gāvunḍa's field, and gave ten khaṇḍugas āḍavalam. Whoso fails in this has slaughtered cows.

51

Date ? 1106 A.D.

In the fortunate year Pārthiva, on the 10th of the bright fortnight of Phālguna, Thursday,—Annadāni-arasa had this sluice built. The builders were Venkataiya and Malaiya. Bomarasaiya's writing. The god Basalinga was made in the time of Nanna-gauḍa.

52

Date ? about 1290 A.D.

In the year, on the 10th of the bright fortnight of Vaiśākha, Tuesday,—an act of grace granted for the southern Guṇḍa-nāḍ Seventy :—If to there is no male, it will go to a female and to female children. Whoso causes failure in this charity commits sin and has fallen into Naraka. He is guilty of slaughtering cows on the banks of the Ganges and of the murder of a Brāhman.

The great minister Paḍivala-Bānammarāja's son Heggade-Nākana wrote it. Great good fortune Vajjaragāla Bayala-nāḍ Bammōja made the śāsana

53

Date ? 1055 A.D.

When was ruling the kingdom of the world :— -daṇḍanayaka, with others, of whom he was the chief, remitted the dues and gifts of the ku-nāḍ Seventy for Voḍeyappa and Honnapaya, and the money tribute all dues in the year Manmatha, on the of Jēshṭha, Friday, with the dues and gifts were granted as a favour Koṃgālva-Dēva.

54

Date about 1300 A.D.

(The first part is gone.) Details of certain lands granted ; and the tribute for Gōpāla-dēva's army, house-tax, *solḷage*, forced labour,—freedom from all these, of his own will, did he give. In token of approval, that Malli-Dēva Harihara-Dēvarasa's signature :—

śrī-Chenna-Sadāsiva.

55

Date about 1280 A.D.

(The first part is gone.) When Dēvarasa was ruling the kingdom of the world :—Chikkeya-Nāyaka having fallen in the fight at the boundary of Gaṭṭabāḍi in Yaḍavu-nāḍ,—for Chikkeya-Nāyaka's children, that Malli-Dēvarasa and Harihara-Dēvarasa, with all the of Tenka-nāḍ

56

Date ? 1044 A.D.

The tomb of Prabhāchandra-dēva, the beloved eldest disciple of . . . Śubhachandra-dēva, of the śrī-Mūla-sangha, Dēśiya-gaṇa, Pustaka-gachcha, Koṇḍakundānvaya, and Ingulēśvara-bali. He obtained release (died) in the year Tāraṇa, on the fifth of the bright fortnight of Chaitra, Friday.

57

Date 1095 A.D.

Be it well. In the 1017th Śaka year, the year Yuva, the second of the bright fortnight of the month Śrāvaṇa, Sunday,—the śrīman mahā-maṇḍalēśvara, chief lord of Tripura, sun to the lotus the Balindra-kula, champion of the Four-faced (Brahmā), a cage of adamant to refugees, a lion to the elephant his enemies, a Bhīma of the powerful, a Rāma in war, a pleasure garden of the Malepas (or hill chiefs), praised by the eulogists, plunderer of foreign territory, his father's warrior, his head at the feet of Śiva, an ocean of truth, a saw to the heart of his enemies, a Rakkasa in war with kings,—with these and many other titles,—Duddharasa, born to Hiṭṭeyarasa and Junjala-Dēvi, being of great might and valour, possessed of fresh youth, the beloved of Vijaya-Lakshmī (the goddess of victory), protecting Maleya, terrifying and driving away his enemies, casting them out of their forts, an incarnation of prowess (or a Virabhadra), the Kali-yuga Yama,—protecting and ruling Samhatha-nāḍ, Pākuvāḍi and other places,—having fifteen horses, fifty male servants, two hundred and fifty strong men, forty-five retainers of good family, and a retinue of many subjects guards relatives and landed proprietors,—on the application of his lawful wife Chikala-Dēvi, having the Rāja(samudra) tank built, and the erected, having set up a *chatram* for holy Brāhmans, having caused rice fields to be made at the river, and brightening many acts of *dharmma*,—when he gained the Śiva-lōka (died), his brother Jūjarasa, out of friendship performing his obsequies, had this vīra-śāsana written by Moḷate Duddha-malla, minister for peace and war, and sēnabhōva Rājimayya's son Bamma-dēva. Whoso contemns the rice fields that Duddharasa thus caused to be made, has slain cows and Brāhmans in Bāṇarāsi. Great good fortune. Śrī. Śrī.

58

Date ? 1380 A.D.

In the year Raudri, on the fifth of the bright fortnight of Jēshta, Sunday,—the Handra . . dūr Pāri . . . paid a visit,—Śrī-Mānika-dēva. Great good fortune. Śrī. Śrī.

59

Date ? 1297 A.D.

Be it well. When śrīman mahā-maṇḍalēśvara, Nārāyaṇa, Harihara-Dēva. was ruling :—in the year Hēvalambi, on the fifth of the first half of the month Māgha, the *nakṣatra* being Aśvini, Thursday,—the regulation formerly made by Harihara for property accruing to a female in Kundūr was as follows :—It will belong to a female, to female children and to children of female slaves. (Here follow a number of names)—These gaṇḍas and others gave this regulation by śāsana to the towns of this nāḍ, for as long as sun and moon endure. Sēnabhōva Jinayya wrote it. Malōja engraved the stone.

60

Date ? about 900 A.D.

Teyalayya Jūbu, washing his feet, gave Baraṇi to Eṇeya[ra]sa as an agrahāra. Moreover, Chaṭṭayyaṁ Dhāraka-Balaha Kongaṇivarmmaṁ, washing his feet, gave to Ponnamaṇṇa.

61

Date ? about 1095 A.D.

(Very much effaced). Be it well. The śrīman mahā-maṇḍalēśvara, Tribhuvanamalla Vīra. Changālva. to the mahā-ma[ṇḍalēśvara] ditya-dēva.

62

Date ? about 1100 A.D.

Be it well. With all titles, śrīmat Shanmēdō-Kōkam, the Kaliyuga Brahma, ascended (to heaven).

63

Date ? 1348 A.D.

In the year Sarvadhāri, on the 5th of the dark fortnight of Chaitra, Sunday,—Gauli-Nanjarappaya and his elder brother granted this *gaṇḍike* to Hānagal Linge-gauḍa.

64

Date ? about 1350 A.D.

śrīmat Bilu-gauḍa and Anaba-gauḍa gave this village to the four — Bayiru ka, Yirāma, Nāgajyaya, and Kempana.

65

Date 1175 A.D.

Śrī. In the year Jaya, on full moon day in the bright fortnight of Phālguna, Thursday,—when Hoysana bhujabala śrī-Vīra-Ballāla-Dēvarasa was ruling the kingdom of the world:—to Māyaṇṇa, son of Bīraya of the Kasapa. —gavuḍas of Siriyūr in the west of Biluhu-nād were granted the eight rights of full possession, such as, hidden treasure, underground stores, springs, minerals, and future profit, of the god Mallikārjuna of Sirivūr, together with the *kāluga*, by a śāsana, with pouring of water. Whoso destroys this will incur the guilt of slaughtering cows on the bank of the Ganges. Great good fortune. Śrī, śrī, śrī.

The guardian of those who take shelter. Śrī.

66

Date about 1755 A.D.

(Sanskrit). May it be prosperous. Sending for the best of the *paramahansa sannyāsis*, the great Yōgi named Kaivalya, ever solely devoted to wisdom,—the Bēlūr king Kṛishṇa gave him an elephant and the Mūdravalli village, as an auspicious offering to Kṛishṇa. If it be asked, for what reason was it given? (*stops here*).

67

Date ? 1360 A.D.

In the year Vikāri, on the 5th of the bright fortnight of Phālguna, Saturday.—Trinamēra-Dēvaṇṇa having gone below the Ghāṭs and —Hulukōḍ Chikkaṇṇaya Bomma-gauḍa's *biragal*. Kalina-Bōja engraved it. Śrī Demmaya and Chikkaṇṇaya

68

Date 1731 A.D.

Śrī. Be it well. In the 1652nd year of the victorious increasing Śālivāhana era, the year Sādhārana, on the 2nd of the dark fortnight of Māgha, Friday—in the presence of Manjunātha-svāmi of Kuduma, for the service of the god, Hāvēri Vīrap-oḍēr gave, free of all imposts, Heggadahalli and Sirangāla, and had (boundary) stones set up to the 29 hamlets belonging to the two places, and gave them.

69

Date 1731 A.D.

The sign of Manjunātha-svāmi of Kuduma.—(*damaruga* and *triśūla*.)

70

Date about 1175 A.D.

Be it well. When the refuge of all worlds, the favourite of earth and fortune, the mahārājādhirāja, paramēśvara, parama-bhaṭṭāraka, sun in the sky the Yādava-kula, crest-jewel of perfection, Rāja of the Malerājas, champion among the Malapas, gaṇḍa-bhēruṇḍa, unshaken in war, unassisted brave, single-handed hero, Śānivāra-siddhi, Giridurgga-malla, destroyer of Magara-Rāya. . . . śrī-Vīra-Hoysana [Vīra-Ballāla-Dēva was ruling] :—

71

Date ? about 1700 A.D.

Be it well. Śrī. Sirivangala Mācha-gāvunḍa Siriyama-tandi *vīra*[*gaṭ*]. Mācha-goṇḍa's son Kāva-goṇḍa set up the stone. Mariyōja's work. Fortune.

72

Date ? about 1300 A.D.

There are six lines, but the whole of the letters have been so nicked as to be illegible.¹

73

Date ? about 1700 A.D.

The stone station of the Jōgi of the westerns.

The western royal stone.

Obeisance to the Jōgi of the westerns.

74

Date about 910 A.D.

Be it well. Śrī-Breyapa's . . . while saying the end of the battle is good, died, and obtained a *kalnāḍ*. Whose destroys this, incurs the guilt of destroying cows and Bāṇāraṣi. One *bāḷu* free from taxes.

Great good fortune. Śrī.

75

Date ? 1264 A.D.

Be it well. Śrīman mahā-maṇḍalēśvara, subduer of Chaiṭu, in firm character Rāma, supporter of Satyarāya, in solid adamant Rudra, guardian of refugees, śrīmad Vīra-Muni-varāditya Gōkula-dēvarasa :—

In the year Raktākshi, the month Kanyā,—when the Tengu-nāḍaka seized the cows of Yaḷaghaḷi—his brave servant Mēlālī's infuriated wife Bidaḍe, wrestled with, overpowered, and threw him down, the rope to his legs ;—and received a nose-jewel (as reward).

¹ From its appearance this inscription might have supplied some information of value. It may have been for this reason it was defaced.

ಕೂಡಗು ದೇಶದ ಶಾಸನಗಳು

TEXT AS IN THE ORIGINAL

1

ಮಡಿಕೇರಿಯಲ್ಲಿ ಸರ್ಕಾರದ ಖಜಾನೆಯಲ್ಲಿ ಶಿಕ್ಷಿದ ತಾಮ್ರ ಶಾಸನ-

೩ ಪತ್ರಗಳು - ಪೂರ್ವದ ಹಳಗನ್ನಡಕ್ಷರ.

೧ ನೇ ಪತ್ರದ ಹಿಂಭಾಗ-

- 1 ಲ್ಲಿ ಸ್ವಸ್ತಿ ಚತುರ್ಮುಖತಾ ಗತಘನಗನಾಭೀನ ಪದ್ಮನಾಭೇನ ಶ್ರೀಮದ್ವಾಹು ವೀಯಕು
- 2 ಲಾಮಲಾವೋಮಾವಭಾಸನಭಾಶ್ಯರಃ ಸ್ವಖಡ್ಗಯ್ಯಪ್ರಹಾರಖಣ್ಣಿತ ಮಹಾಸಿಲಾಸ್ತಮ್ಭಲಬ್ಧಬಲ
- 3 ಪರಾಕ್ರಮೋದಾರಣೋರಿಗಣವಿದಾರಣೋಪಲಬ್ಧ ಬ್ರಣವಿಭೂಷಣವಿಭೂಷಿತಕನ್ವಾಯನ
- 4 ಸಗೋತ್ರಸ್ಯ ಶ್ರೀಮಾನೊಬ್ಬ ಣಿಮಹಾಧಿರಾಜ || ತತ್ಪುತ್ರಪಿತುರನ್ಯಾಗತಗುಣಯುಕ್ತೋವಿ
- 5 ದ್ವಾನಿನೆಯವಿಹಿತವೃತ್ತಃ ಸಸ್ಯುಕ್ಪಜಾಪಾಳನಾಮಾತ್ರಾಧಿಗತರಾಜ್ಯತ್ವಯೋಜನವಿದ್ವತ್ಯ
- 6 ವಿಕಾಜ್ಜ ನನಿಕಾಪೋಪಲಭೋತೋ ನೀತಿಸಾಸ್ತ್ರಸ್ಯ ವಕ್ತೃಪಯೋಕ್ತ) ಕುಸಲಸ್ಯ ದತ್ತಕಸೂತ್ರ
- 7 ವೃತ್ತಿಪ್ರಣೇತಾ ಶ್ರೀಮಾನ್ಮಾಧವಮಹಾಧಿರಾಜ || ತತ್ಪುತ್ರಪಿತೃಸ್ಮತಮಹಾಗುಣಯುಕ್ತೋವನೇಕ
- 8 ಚಾತುರ್ದೃಷ್ಟಯುದ್ಧನಾಪ್ತಿ ಚತುರುದಧಿಸಲಿಸ್ವಾದಿತಯಸ ಶ್ರೀಮದ್ಧರಿವನ್ಮೂಮಹಾಧಿರಾಜ || ತ
- 9 ತ್ವತ್ರ || ದ್ವಿಜಗುರುದೇವತಾಽಪ್ಪಜನಸರೋ ನಾರಾಯಣಚರಣಾನುದ್ಧತ ಶ್ರೀಮದ್ವಿಪ್ಲಗೋಪಮ

೨ ನೇ ಪತ್ರದ ಮುಂಭಾಗ-

- 10 ಹಾಧಿರಾಜ || ತಸ್ಯ ಪುತ್ರ || ತ್ವಯಮ್ಭುಕಚರಣಾಂಭೋರುಹರಾ ಪಾಪ್ಪವಿತ್ತೃಪೃತೋತ್ತಮಾಜ್ಞಸ್ವಭುಜ
- 11 ಬಳಸರಾಕ್ರಮಕ್ರಯಾ ಕೃತರಾಜ್ಯಕಲಿಯುಗಬಳಸಂಕಾವಸನ್ನ ವೈಷೋದ್ಧಗಣನಿತ್ಯಸನ್ನ ದ್ಧಶ್ರೀಮಾನ್ಮಾಧ
- 12 ನಮಹಾಧಿರಾಜ || ತಸ್ಯ ಪುತ್ರ || ಶ್ರೀಮದ್ವಿದುಂಬಕುಲಗಗನಭಸ್ಮಿಮಾಲಿನಕ್ರಿಸ್ಣವನ್ಮೂಮ
- 13 ಹಾಧಿರಾಜಸ್ಯಯಾಭಾಗಿನೇಯೋ ವಿಧ್ಯಾವಿನಯತಿಸುಪರಿಪೂರಿತಾನ್ವರಾತ್ನ ನಿರವಗ್ರಹಪ್ರಥಾನಸೌ
- 14 ಯೋವಿಪ್ವಸುಪ್ರಥಮಗಣ್ಯ ಶ್ರೀಮಾನೊಬ್ಬ ಣಿಮಹಾಧಿರಾಜ ಅವಿನೀತನಾಮಧೇಯದತ್ತಸ್ಯ
- 15 ದೇಸಿಗಗಣಂಕೋಣ್ಯ ಕುನ್ದಾನ್ವಯಗುಣಚಂದ್ರಭಟಾರ ಸಿಪ್ಪಸ್ಯ ಅಭಿಣಂದಿ ಭಟಾರತಸ್ಯ ಸಿಪ್ಪಸ್ಯ
- 16 ಸೀಳಭಿದ್ರಭಟಾರಸಿಪ್ಪಸ್ಯ ಜಯಣಂದಿ ಭಟಾರಸಿಪ್ಪಸ್ಯ ಗುಣಣಂದಿ ಭಟಾರಸಿಪ್ಪಸ್ಯ ಚಂದ್ರಣಂದಿ ಭಟಾರ
- 17 ಸೀತಿಲುತ್ತರಸ್ಯ ತ್ರಯೇಶತಸ್ಯ ಸಂವತ್ಸರಸ್ಯ ಮಾಘಶರಾಶಂ ಶೋಮವಾರಂ ಸ್ಯತಿನಕ್ಷತ್ರ ಸುದ್ಧಪಜ್ಜಮಿ
- 18 ವರ್ಷಪ್ರಥಮೇನಲ್ಲಭಮನ್ತ್ರಿತಳವನನಗರಶ್ರೀವಿಜಯಜಿನಾಲಯಕ್ಕೆ ಪೂರ್ವಾಡುಭಾಸಹಸ್ರ ಎಡೆನಾಡುಸೆ
- 19 ಪರಿವದ್ಯೇ ಬದಣೆಗುಪ್ಪನಾಮ ಅವಿನೀತಮಹಾಧಿರಾಜೇನದತ್ತೇನಪಡಿಯೆ ಆಪೋಳಂ ಊರೂ

೩ ನೇ ಪತ್ರದ ಹಿಂಭಾಗ-

- 20 ರೋಳ್ವನ್ನಿ ಕ್ಕುಣ್ಣುಗಜ್ಜೆಯ್ವು ಅಮ್ಬಲಿಮಣ್ಣುಂಶಳವನಪುರದೊಳ್ತಳವಿತ್ತಿಯಮಣ್ಣೋಗಗಿಚೆಯೊಳ್ವು
- 21 ನ್ನಿ ಕ್ಕುಣ್ಣುಗಂಪರಿಕೆತೆಯೊಳಂರಾಜಮಾನಂ ಅನುಮೋದನವನ್ನಿ ಕ್ಕುಣ್ಣುಗಂಮನೋಹರಂದತ್ತಂ ಬದಣೆ
- 22 ಗ್ರಾಮಸ್ಯ ಸೀಮಾನಂ ಪೂರ್ಬ್ವಸ್ಯಾಂ ದಿಸಿ ಕಂಜಿಗಮೋಡಿದಿಗಸೆಲೆಯೆಕರಿವಳ್ಳಿಯ ಕೊಟ್ಟಗರಬ
- 23 ದಣೆಗುಪ್ಪೆಯ ತ್ರಿಸನ್ನಿಯಸತ್ತಿಕೊಡು ಆಗ್ನೇಯದಿನಕ್ಕೆಬನ್ನ ಕುಗಣಿತಟಾಕಂ ಪುನದಕ್ಷಿಣಸ್ಯಾಂ
- 24 ದಿಸಿ ಬಹುಶ್ವುರಿಯೇಬಳ್ಳಣೆ ಪುನಶ್ಚ ಮಮುಂದೆಸನ್ ಬಹುಮೂಲಿಕವನ್ನಿಯ ಪುನಬ
- 25 ದಣೆಗುಪ್ಪೆಯ ಕೊಟ್ಟಗರಮುಟ್ಟಿಯ ತ್ರಿಸನ್ನಿಯ ಕೊಚೆಚಣ್ಣಿಗಾಲೆ ಪುನನೈರಕ್ಕದೆ ಸನ್ನ ಕಥಕವೃಹ

- 26 ಮೆ ಪುನ ಪಶ್ಚಿಮಸ್ಯಾಂ ದಿಸಿ ಪಚ್ಚಿಮ್ವಿಲ್ವುಹ್ವಮೆ ಸಾಂತೆತಿಯ ವಟವೃಹ್ವಮೆ ಪುನತೂರವಳ್ಳಮೆ ಉತ್ತ
ರಾಮುಖ
27 ದೆಸೆನ್ನ ಬಹುಮೂಲಿಕಸನ್ನಿಯಜಮ್ಪುರಡಿಯತಟಾಕಮೆ ಪುನವಾಯವ್ಯದೆ ಗಜೆಚಿಂಚವೃಹ್ವಮೆ ಪುನಬದಣೆ
28 ಗುಪ್ತೆಯಮುಖಿಯಕೊಳೆಯನೂರದಾಸನೂರತೃಸನ್ನಿಯನೆಗ್ಗಿಲಗುಂಬಿಡುನೆಳುಂಗೆಪುನಗಜಸೆಲೆ
29 ಯಗ್ರಾಮ ಉತ್ತರದಿಸಿ ಕಾಯ್ಕಮೊಟಿವಿ ಇಚೆದುಕೆಂಬರೆಯೆ ಪುನಪೂರ್ಬ್ಬಮುಖದೆಸೆನ್ನ ಬಹುಮೂ
ಲಿಕಪ

೨ ನೇ ಸತ್ರದ ಮುಂಭಾಗ-

- 30 ನ್ನಿಯೆ ಪುನಕಡಾಚ್ಚಿಗಾಲವಟವೃಹ್ವಮೆ ಪುನ ಇಸಾನದೆಬದಣೆಗುಪ್ತೆಯ ದಾಸನೂರಪೂಜ್ಯದ ತ್ರಿಸನ್ನಿಯ
31 ತಟಾಕಮೆ ಕೊಡಿಗಟ್ಟಿಚಿಕ್ಕವೃಹ್ವಮೆ ಕೆಂತಪುನ್ನಿನದಿನೆಂ ಪೂರ್ಬ್ಬದಕೂಡಿತ್ತುಸೀಮಾನ್ತರಂ || ತಸ್ಯ
ಸಾಕ್ಷೀಣಾ
32 ಗಬ್ಬರಾಜಕುಲ ಸಕಲಾಸ್ಥಯಿಕಪುರುಷಪರ್ಬ್ಬಕೃವಾಣಮುಗರೆಯೆಸೆನ್ನಿಕಗಂಜಿನಾಡನಿಗ್ಗನ್ನ ಮಣಿ
ಯು
33 ಗುರೆಯನನ್ಯಾಲಸಿಂಬಾಲಾದಸಭ್ಯತ್ಯಯಾಂ || ದೇಸಸಾಕ್ಷಿ ತಗಡೂರಕುಲುಗೋವರುಗಣಿಗನೂರತಗಡರು
ಆಲೋ
34 ಡತೆನನ್ನ ಕರುಂ ಉಮ್ಮತ್ತೂರಬೆಳ್ಳುರರುಂ ಆಳಗೆಯರುಂ ಬದಣೆಗುಪ್ತೆಯ ರುಂಸೆನ್ನ ಬೆಳ್ಳುರರುಂವೆಗ್ಗಿವಿ
ಯರುಂ ||
35 ಸ್ವದತ್ತರದತ್ತಾಂಗವ್ಯಾಯೋಕರೇಫನಸುನ್ನರೀ ಪ್ಪಿಂವರ್ಷಸುನಸ್ರಾಣಿ ವಿಪ್ಪಾಯಾಂ ಜಾಯತೇಹ್ಯಮಿ||ವ
36 ಸುಭಿವಸುಧಾಭುಕ್ತಂ ರಾಜಭಿಸ್ತಕರಾಜಭಿ ಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿ ತಸ್ಯತಸ್ಯತದಾಪಳಂ || ದೇವ
37 ಸ್ಯೆನ್ನುವಿಪಂಘೋರಂ ನವಿಪಂವಿಪಮುಚ್ಯತೇ ವಿಷಮೇಕಾಕಿನಂಹೊನ್ನಿ ದೇವಸ್ಯಪುತ್ರಪೌತ್ರೀಕಂ || ಸಾಮಾ
ನೋಯಂ ಧ
38 ಮ್ಪೂರೇತುಂ ನೃಪಾಣಾಂ ಕಾಲೇಕಾಲೇ ಪಾಲನೀಯೋ ಭವದ್ವಿ ಸರ್ಬ್ಬಾನೇತಾಂಭಾಗಿನ ಪಾತ್ರಿವೇ
ನ್ಮಾಭೂಯೋಭೂಯೋ
39 ಯಾಚತೇ ರಾಮಭದ್ರಾ || ವಿಸ್ವಕರ್ಮಲಿಪಿತಂ || ೨

2

ಕಿಗ್ಗಟುಡಿನಲ್ಲಿ ಬಿಳಿಯೂರ ಗ್ರಾಮದ ಕಡಂಗದಲ್ಲಿ ಬಿದ್ದಿರುವ ಶಿಲಾ ಶಾಸನ

- 1 ೨ ಭದ್ರಮಸ್ತುಜಿನಶಾಸನಾಯಸಕನ್ಯಪ
2 ತೀತಾಕಾಲ ಸಂವತ್ಸರಂಗಳೆನ್ನನೂಪೊಮ್ಮತ್ತನೆಯವರ್ಷ
3 ಮ್ಪುವತ್ತಿಸುತ್ತಿರೆ ಸ್ವಸ್ತಿ ಸತ್ಯವಾಕ್ಯ ಕೊಂಗುಣಿವರ್ಮಧರ್ಮಮ
4 ಹಾರಾಜಾಧಿರಾಜಕೊವಳಾಲಪುರನೇರೇತ್ವರವನ್ನಗಿರಿನಾಥ ಶ್ರೀಮ
5 ತ್ಯವ್ವನಡಿಯರಾಜ್ಯಾಭಿಷೇಕಂಗೆಯ್ದ ಪದಿನೆಣ್ಣನೆಯವರ್ಷದನ್ನು ಪಾ
6 ಲ್ಗುಣಮಾಸದ ಶ್ರೀಪಶ್ಚಿಮೆಯನ್ನು ಶಿವಣ್ಣನಿ ಸಿದ್ಧಾಂತದ ಭಟಾರ
7 ರಶಷ್ಯಸ್ಯವ್ವಣನಿ ದೇವಗ್ಗೇ ಪೆಣ್ಣಿ ಗಡಬ್ಬದ ಸತ್ಯವಾಕ್ಯಜಿನಾಲ
8 ಯಕ್ಕೆ ಪೆಮ್ಮೆ ಹೆಗೆರೆಯಬಿಳಿಲೂಪ್ಪನ್ನಿ ಪ್ಪಳ್ಳಿಯುಮಂಸೆರ್ವಪಾದಪರಿ
9 ಹಾರಪೆರ್ವನಡಿಕೊಟ್ಟೊಮ್ಮತ್ತಾಸಾಸಿರ್ವರುಮಯ್ಯಮೆನ್ನರುಂಬೆದೊ
10 ಹೆಗೆರೆಯಎಪ್ಪದಿನ್ನರುಂ ಎಣ್ಣೆಕ್ಕಲುಂ ಇದೆಕ್ಕೆ ಸಾಕ್ಷಿ ಮಲಿಸಾಸಿ
11 ವ್ವರುಮಯ್ಯವ್ವರುಂಮಯ್ಯಾ ಮರಿಗರುಂ ಇದೆಕ್ಕೆ ಕಾಪು ಇದನಚಿದೋ
12 ಬಾರಣಾಸಿಯುಮಂಸಾಸಿರ್ವಪರ್ವವ್ವರುಮಂಸಾಸಿರಕವಿಯುಮಂಲ
13 ಚಿದೋಬ್ಬ ಮಹಾಪಾತಕನಕ್ಕುಂಸೆಜೋಜನಲೆಪತ್ತಂ
14 ಬೆಳಲಾರು ಎಣ್ಣೆತ್ತಗದ್ಯಾಣಪೊನ್ನುಂ ಎಣ್ಣೆನೋಜುಬತ್ತ
15 ಮುಂ ತಪುವೊಂ

3

ಅದೇ ನಾಡಿನಲ್ಲಿ ಕೊತೂರು ಗ್ರಾಮದ ಲಕ್ಕಂಡ ಕಾಡಿನಲ್ಲಿರುವ ಶಿಲಾಶಾಸನ

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|-----------------------------------|----------------------------------|
| 1 ಸ್ವಸ್ತಿ ಸತ್ಯವಾಕ್ಯಕೊಂಗುಣವೆಮ್ಮ | 7 ಪುದೆನ್ನೊಡೆಸಿದ್ಧಾಯದಪೊಣ್ಣಾಳೆತ್ತು |
| 2 ಧರ್ಮಮಹಾರಾಜಾಧಿರಾಜಂಕುನ | 8 ಗದ್ಯಾಣಪೊನ್ನುಂಜಿತ್ತಿಯಭೆ |
| 3 ಖಾಲಪುರವರೇಶ್ವರಂ ನನ್ನಿಗಿರಿನಾಥಂ | 9 ತ್ತದೊಳ್ ಸೂಜುಭತ್ತಮುಮಂಎಲ್ಲಾ |
| 4 ಶ್ರೀಮತ್ಪುರಾಣಿಗಿಳೆಜೆಡಲ | 10 ಕಾಲಕ್ಕುಂಸಾಸನಮಾಗೆಬಿ |
| 5 ಎಪೆಯಬ್ಬಗಾವುಣ್ಣನಮಂಗಂಪನ್ನಾರ್ | 11 ಟ್ಪರ್ ಬೂವಯ್ಯನಕ್ಕುರಂಮಂಗಳಂ |
| 6 ಡಿನೆಟ್ಟಂಗಟ್ಟಿಬಿಟ್ಟಿಸ್ತಿತಿಕ್ರಮಮಾ | 12 ಎಪೆಯಂಗೆಕಲಾಡುಮಹಾಶ್ರೀ |

4

ಅದೇ ನಾಡಿನಲ್ಲಿ ಪೆಗೂರ ಗ್ರಾಮದಲ್ಲಿರುವ ಶಿಲಾಶಾಸನ

- 1 ಸ್ವಸ್ತಿ ಸತ್ಯವಾಕ್ಯಕೊಂಗುಣವೆಮ್ಮ ಧರ್ಮಮಹಾರಾಜಾಧಿರಾಜಂಕುನ
- 2 ತ್ರಯಂಪನರ್ತಿ ಸ್ವಸ್ತಿ ಸತ್ಯವಾಕ್ಯಕೊಂಗುಣವೆಮ್ಮ ಧರ್ಮಮಹಾರಾಜಾಧಿರಾಜಂಕುನ
- 3 ರಾಜಾಧಿರಾಜಾ ಕೊಳಾಳಪುರವರೇಶ್ವರ ನನ್ನಿಗಿರಿನಾಥ ಶ್ರೀಮತ್
- 4 ರಾಜಮಲ್ಲಪುರಾಣಿಗಿಳೆ ತದ್ವರ್ತಾಚ್ಯಾನ್ತರಪಾಲ್ಕುಣಸುಕ್ಲಪಕ್ಷದ ನ
- 5 ನಿರಸ್ವರಂತ್ವದವನಮಾಗೆ ಸ್ವಸ್ತಿ ಸಮಸ್ತವೈರಿಗಜಘಟಾಟೀಪ
- 6 ಕುಂಭಿಕುಂಭಸ್ತಳಸುಪಿತನರ್ಥ್ಯಮುಕ್ತಾಘಗ್ರಹಣಭೀಕರಕರಾಸ
- 7 ನಿವಾಸಿತದಕ್ಷಿಣದೊರ್ದೊಮ್ಮಣ್ಣತ ಪುಚ್ಚಾಂ ಅಣ್ಣ ನಬಣ್ಣಬ
- 8 ಡವರನಣ್ಣಂ ಶ್ರೀಮತ್ ರಕ್ಕಸಬೆವೊಡೆಗರೆಯನಾಳುತ್ತಿರೈದ್ರಮ
- 9 ಸ್ತು ಜಿನಶಾಸನಾಯ ಶ್ರೀ ಬೆಳ್ಳಂಗಳನಿವಾಸಿಗಳ್ಳು ಶ್ರೀ ಬೀರಸೇನಸಿ
- 10 ದಾನ್ತದೇವರವರಶಿಷ್ಯರ್ ಶ್ರೀ ಗೊಣಸೇನಪಣ್ಣತಭಟ್ಟಾರಕರವರ
- 11 ಶಿಷ್ಯರ್ ಶ್ರೀಮತ್ ಅನಂತವೀರ್ಯಯ್ಯಂಗಳ್ಳುಗ್ಗದೊರುಂಪು
- 12 ಸವಾದಗಮುಮನಭ್ಯವ್ವರಸಿದ್ಧಿಯಾಗೆ ಪಡೆದರದಕ್ಕುಸಾ
- 13 ಕ್ಷಿ ತೊಂಭತ್ತಾಸುಸೆಬ್ಬರುಮಯ್ಯಮುಂತುಂಬೆವೊಡೆಗರೆ
- 14 ಯೆಪ್ಪದಿಂಬರುಮೆಣ್ಣೊಕ್ಕುಲುಮಿದಂಕಾವನಾರ್ ಲ್ಳವುಂಟು
- 15 ಮಯ್ಯು ಬ್ಬರುಮಯ್ಯಾ ಮಾರಿಗರುಂ ಶ್ರೀಪುಂಷ್ಕ¹ ಮಹಾರಾಜನ
- 16 ದತ್ತಿಯನಾಪ್ರಣೋಬ್ಬನೊಕೆವೊಂ ಬಾಣರಾಸಿಯುಂ ಸಾಸಿಬ್ಬ ಬಾಪುಯ್ಯ
- 17 ಣಮಂ ಸಾಸಿರಕಬಿಲೆಯುಮನಚೆದ ಸಿಂಹ ಮಹಾವಾತಕನಕ್ಕುಂ
- 18 ಇದನಾರೊಬ್ಬಕುಂದವರ್ಗವಿದು ಪುನಃ ಚನ್ನಣ್ಣಿಯಯ್ಯನ ಉಪಿತಂ
- 19 ಪೆರ್ಗದೊರಬಸವಯ ಶಾಸನಂ

5

ಮಡಿಕೇರಿಯಲ್ಲಿ ಸೆಂಟ್ರಲ್ ಸ್ಮಾರಾಲಿನ ಬಾಗಿಲಲ್ಲಿ ತಂದು ಇಟ್ಟಿದ್ದ ಶಿಲಾಶಾಸನ

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| 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಶಕವರ | 13 ಡಿಮುಳ್ಳೂರ್ನಾರ್ಡಬೊಕನಹ |
| 2 ಪ್ಷ ೯೦೦ ನೆಯ ಸಾ | 14 ಳ್ಳಿಯುಂಕಾಡಿವಾಡಿಯೆಗೆ |
| 3 ವ್ಯರಿಸಂ | 15 ರಹಳ್ಳಿ - - ಯು - - |
| 4 ವತ್ಸರ | 16 ಳೆಯುನಾಡಕ್ಕೂಡಲೂರು |
| 5 ದಪಾಲಕ್ಕ | 17 ಮಂತನ್ನ ಭಂಡಬಲದಿನ್ |
| 6 ಣಮಾಸ | 18 ಪಡೆದುಮೊದಲ್ಕಾಲುಕ |
| 7 ದಪುಣ್ಣಮೆ ಉತ್ತರಭಾ | 19 ಯುಂಮಿನ್ವರಾಂವೇಶ್ವರಮರ್ಚ |
| 8 ದ್ರಪದ ಅಕ್ಕುಮಾರದವ್ವ | 20 - - ಬತ್ತುಕಬ್ಬಿಳಂಗಳಲೂದ |
| 9 ಗಣಗೂರಬಿರ್ಗಾಮು | 21 [ಮ್ಯು]ಕ್ಕೆಬಿಟ್ಟಮಣ್ಣುಂಣ್ಣುಗ |
| 10 ಣ್ಣನಮಂಗಂಹಣ್ಣ [ದ] | 22 ಈಧಮ್ಮವನುಳಿದಂಕವಿ |
| 11 ಮರ್ಸೆಟ್ಟುಕುಣ್ಣೊರೊಳೆಗೆಗೇದು | - - - - - |
| 12 ಕಾಲಂತಿಚ್ಚಿ ಲಾಕಾಲೂರಂಮಾ | |

¹ or ? ಶ್ರೀಪುರಂದರ, as in first edition, and IA, vi, 102.

6

ಯೋಳುಸಾವಿರ ಶ್ರೀಮೆಯಲ್ಲಿ ನಿಡುತ-ಗ್ರಾಮದಲ್ಲಿರುವ ವೀರಕಲ್ಲು

ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯಶಕವರುಷ ೧೧೭೭ ನೆ ರಾಕ್ಷಸ ಸಂ | ವೈಶಾಖ ಶುದ್ಧ ೧೧ ಶಿ ಶ್ರೀಮತ್ ಪ್ರತಾಪ ಚಕ್ರ
ವರ್ತಿ ಹೊಯ್ಸಣ ಭುಜಬಲ ಶ್ರೀ ವೀರನರಸಿಂಹರಾಯನ...ಕಾಲದಲ್ಲಿ ಕುರಿಗೋಡಿನ ಬೀರಗನ್ನಡನ ಮಗ ಸೋ
ಮೈಯನು ಬೊಗುಳುತ್ತಾ ಬುಂಬಿಯನಾಯಕನು ತಾಳು ದೂತ ಬೀಮೈಯ ಸೋಮಯ್ಯನೊಡನೆ ಯತ್ತಿ ಕೋಗಿಕಾಡಿ
ದಲ್ಲಿ ಬಿದ್ದನು | ಆ ಸೋಮೈಯನು ದೇವಲೋಕಕ್ಕೆ ಸಲ್ಲಬೇಕೆನ್ನು ಆತನೊಡನೆ ಹುಟ್ಟಿದ ಮಾರಿಗವುಡನು ಆ ಸೋ
ಮಗವುಡನ ಮಗ ಮಾಯಿಗನು ಸರಿಪಾಯಮಾಡಿಸಿದ ಬೀರಗಲ್ಲು ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

7

ಅದೇ ಗ್ರಾಮದಲ್ಲಿರುವ ಮತ್ತೊಂದು ವೀರಕಲ್ಲು

ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯಶಕವರುಷ ೧೧೦೮ ಪೂರ್ಣಿಮೆ ಸಂ | ರವಿ ವೈಶಾಖ ಶುದ್ಧ ೧೦ ಶ್ರೀಮತ್ ಪ್ರತಾಪ ಚಕ್ರ
ವರ್ತಿ ಹೊಯ್ಸಣ ಭುಜಬಲ ಶ್ರೀ ವೀರನಾರಸಿಂಹದೇವರಸರ ರಾಜ್ಯಾಭ್ಯುದಯ ಕಾಲದಲ್ಲಿ ಕುರಿಗೋಡಿನ ಮಾರ
ತಮ್ಮನು ತನ್ನ ಕೊಚನ ಪ್ರತಿತ್ತು ಮತ್ಸರವಿರೋಧಗಳ ಕೂಡಿ ಕಾಳಗದಲ್ಲಿ ಕಾಡಿ ಬಿದ್ದನು | ಆ ಮಾರತಮ್ಮನು
ದೇವಲೋಕಕ್ಕೆ ಸಲ್ಲಬೇಕೆನ್ನು ಆತನ ತಮ್ಮ ಮಲೆಯನಾಯಕ ಆ ಮಾರತಮ್ಮನ ಮಕ್ಕಳು ಸೋಮಣ್ಣ ವೀರಗಲ್ಲು
ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

8

ಪಾಡಿನಾಲ್ಕುನಾಡ ತಾಲ್ಲೂಕು ಬೆಂಗನಾಡು ಕುಯಂಗರೀಡ ಪಾಲೂರ ಗ್ರಾಮದ ಮಹಾಲಿಂಗೇಶ್ವರ
ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಶಿಲಾ ಶಾಸನ

ಪ್ರಮಾಣ 4'4" X 2'9".

ಗ್ರಂಥ ಮತ್ತು ಅರವಕ್ಷರ

- 1 ಖ್ಯಾನ್‌ಗ್ರೀ | ಚಿತ್ರಾಯಕಂ ಚಿದ್ರೂಪಾಂ
- 2 ಶಾಂತಾಂಶೋಖಂ ಖ್ಯಾನ್‌ಗ್ರೀ ಚಿತ್ರಾಯಕಂ ಚಿದ್ರೂಪಾಂ
- 3 ಶಾಂತಾಂಶೋಖಂ ಚಿತ್ರಾಯಕಂ ಚಿದ್ರೂಪಾಂ
- 4 ಶಾಂತಾಂಶೋಖಂ ಚಿತ್ರಾಯಕಂ ಚಿದ್ರೂಪಾಂ
- 5 ಶಾಂತಾಂಶೋಖಂ ಚಿತ್ರಾಯಕಂ ಚಿದ್ರೂಪಾಂ
- 6 ಶಾಂತಾಂಶೋಖಂ ಚಿತ್ರಾಯಕಂ ಚಿದ್ರೂಪಾಂ
- 7 ಶಾಂತಾಂಶೋಖಂ ಚಿತ್ರಾಯಕಂ ಚಿದ್ರೂಪಾಂ
- 8 ಶಾಂತಾಂಶೋಖಂ ಚಿತ್ರಾಯಕಂ ಚಿದ್ರೂಪಾಂ
- 9 ಶಾಂತಾಂಶೋಖಂ ಚಿತ್ರಾಯಕಂ ಚಿದ್ರೂಪಾಂ
- 10 ಶಾಂತಾಂಶೋಖಂ ಚಿತ್ರಾಯಕಂ ಚಿದ್ರೂಪಾಂ
- 11 ಶಾಂತಾಂಶೋಖಂ ಚಿತ್ರಾಯಕಂ ಚಿದ್ರೂಪಾಂ
- 12 ಶಾಂತಾಂಶೋಖಂ ಚಿತ್ರಾಯಕಂ ಚಿದ್ರೂಪಾಂ
- 13 ಶಾಂತಾಂಶೋಖಂ ಚಿತ್ರಾಯಕಂ ಚಿದ್ರೂಪಾಂ
- 14 ಶಾಂತಾಂಶೋಖಂ ಚಿತ್ರಾಯಕಂ ಚಿದ್ರೂಪಾಂ
- 15 ಶಾಂತಾಂಶೋಖಂ ಚಿತ್ರಾಯಕಂ ಚಿದ್ರೂಪಾಂ
- 16 ಶಾಂತಾಂಶೋಖಂ ಚಿತ್ರಾಯಕಂ ಚಿದ್ರೂಪಾಂ
- 17 ಶಾಂತಾಂಶೋಖಂ ಚಿತ್ರಾಯಕಂ ಚಿದ್ರೂಪಾಂ
- 18 ಶಾಂತಾಂಶೋಖಂ ಚಿತ್ರಾಯಕಂ ಚಿದ್ರೂಪಾಂ
- 19 ಶಾಂತಾಂಶೋಖಂ ಚಿತ್ರಾಯಕಂ ಚಿದ್ರೂಪಾಂ
- 20 ಶಾಂತಾಂಶೋಖಂ ಚಿತ್ರಾಯಕಂ ಚಿದ್ರೂಪಾಂ

- 9

ಗ್ರಂಥ ಮತ್ತು ಅರವಕ್ಷರ

- [illegible]

10

ಅಂಜನಗಿರಿಯಲ್ಲಿರುವ ಶಿಲಾ ಶಾಸನ

ಪ್ರಮಾಣ 5'5" x 2'4".

- 1 ಶ್ರೀ ಶಾಂತಿನಾಥಾಯ ನಮಃ || ನಿರ್ವಿಘ್ನಮಸ್ತು || ಶುಭಮಸ್ತು ||
- 2 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸತ್ಯದ್ವಾದಾಮೋಘಲಾಂ ಚೈವಂ | ಜಿಯಾತ್ಪ್ರಲೋಕ್ಯನಾಥ
- 3 ಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ || ಸ್ವಸ್ತಿ ಶ್ರೀ ಮೂಲಸಂಘ ದೇಶಿಗಣ ಪುಸ್ತಕ ಗ
- 4 ಚ್ಛ ಕುಂಡಕುಂದಾನ್ವಯದಯಿಂಗುಳೇಶ್ವರವಳಯ ಶ್ರೀಮದ್ಬೈಳುಗುಳ ಪುರವರಾ
- 5 ಧೀಶ್ವರ ಗುಮ್ಮಟ ಜಿನೇಶ್ವರನಾದ ಪದ್ಮವತ್ಸಮಧುಕರಾಯನಾನರಾದ ತ
- 6 ತತ್ಕಾಲ ಧರ್ಮ ಪ್ರವರ್ತಕರಾದ ಧರ್ಮಾಚಾರ್ಯರ ಬಿರುದಾವಲಿ ಯಂತೆಂದೊಡೆ |
- 7 ಪಂಡಿತ ಪುಂಡರಿಕ ಕುಲಮಂ ಪರಿಬೋಧಿಸಿಯುರ್ವಿಕೋಮ್ಪು ಉದ್ಧಂಡ ಕುವಾಂ
- 8 ಹೃತ್ತಮಮನೋಡಿಸಿ ಕೂಡೆ ದಿಗಂಬರ ಪ್ರಭಾಮಂಡನ ಸೈತ್ರಮಂತಳಮ ಭವ್ಯರಥಾ
- 9 ಂಗೆ ಮನೋವೃತ್ತಾವಗಂಕುಂತಿದೇವಸೂರ್ಯನಸದೇನಯಃನಾಗೃಚಿಯಿನಿರಂತರಂ ||
- 10 ಸ್ವಸ್ತಿ ಶ್ರೀಮದ್ರಾಯರಾಃ ಗುರುವಂಡಲಾಚಾರ್ಯ ಮಹಾವಾದ ವಾದೀಶ್ವರ
- 11 ರಾಯನಾದಿಸಿತಾನುಹ ಸಕಲ ವಿದ್ವಜ್ಜನ ಚಕ್ರವರ್ತಿಗಳುಂ ಬಲ್ಲಾಳರಾಯಜೀವರಕ್ಷಪಾ
- 12 ಲಕಾದ್ಯನೇಕಬಿರುದಾವಲಿವಿರಾಜಮಾನರುಮಪ್ಪಶ್ರೀಮಚಾರ್ಯರುಕೀರ್ತಿಪಂಡಿತದೇವರು
- 13 ಗಳ ಪ್ರಶಿಷ್ಯರಾದ ತಜ್ಞಪ್ಪಣ್ಣ ಶ್ರೀಮದಭಿನವಚಾರುಕೀರ್ತಿಪಂಡಿತದೇವರುಗಳ ಪ್ರಿಯ
- 14 ಶಿಷ್ಯರಾದ ತಸ್ಯಾಗ್ರಜಶಿಷ್ಯ ಶ್ರೀಮಚಾರ್ಯರುಕೀರ್ತಿಪಂಡಿತದೇವರುಗಳ ಸತಿತ್ಯರ್ಥರಾದ ಶ್ರೀ
- 15 ಮಚ್ಚಾಂತಿಕೀರ್ತಿದೇವರುಗಳು ಶಕವರ್ಷ || ೧೪೬೬ ಸಂದ ವರ್ತಮಾನ ಕ್ರೋಧಿಸಂವತ್ಸ
- 16 ರದ ಕಾರ್ತಿಕ ಶುದ್ಧ ೧೫ ಲೂಬರಸಿದಿ ಶಿಲಾಶಾಸನದಿ ಕ್ರಮವಂತೆಂದೊಡೆ ತಮೆ ಗುರು
- 17 ಶ್ರೀಮದಭಿನವಚಾರುಕೀರ್ತಿಪಂಡಿತದೇವರುಗಳು | ಕಲಿಕಾಲದಮ್ಪುರ್ತಿತ್ಥ
- 18 ಪ್ರವರ್ತನ ನಿಮಿತ್ತವಾಗಿ ಸುವರ್ಣವತಿನದಿಯಿಂದ ಸ್ವಯಂಪ್ರತ್ಯಕ್ಷರಾಗಿ ಶಾಂತಿಶ್ರೀ
- 19 ತ್ಥೇಶ್ವರನು ಅನಂತನಾಥಸ್ವಾಮಿಯು ಶಕವರು ೧೪೫೩ ನೆಯ ವಿಕೃತ ಸಂವತ್ಸ
- 20 ರದ ಚೈತ್ರದಲು ಬಿಜೆವಾಡಲಾಗಿ ಅಂಜನಗಿರಿಯ ಅಗ್ರನಿವಾಸಿಯಾಗಿದ್ದ
- 21 ಶಾಂತಿನಾಥಸ್ವಾಮಿಯ ಬಸದಿಗೆ ಬಿಜೆವಾಡಿಸಿ ಗಿರಿಯಗ್ರದಲ್ಲಿ ದಾರುಮಯದ ಬ
- 22 ಸದಿಯವಾಡಿಸಿ ಖರ ಸಂವತ್ಸರದ ಚೈತ್ರಮಾಸದಲ್ಲಿ ಸ್ವಾಮಿಜರಾದ ಕೋಣಸನಗರದ
- 23 ಶಾಂತೋಪಾಧ್ಯಾಯರ ಕಯ್ಯಂದ ಪ್ರತಿಷ್ಠೆಯವಾಡಿಸಿ ಶಿಲಾಮಯನಾದ ಬಸ
- 24 ದಿಯವಾಡಿಸೆನ್ನು ಬುಧ್ಧಿಗತಿಸಲಾಗಿ ಅಲ್ಲಿಂದ ಮುಂದೆ ಕ್ರೋಧಿ ಸಂವತ್ಸರದ ಕಾ
- 25 ರ್ತಿಕ ಶು ೧೫ ನೆಲೆಗೆ ಕಲು ಗೆಲಸಹಾಲಧಾರಗಳ ನಡೆಸಿದ ವಿನಃ ನಂಜರಾಯ
- 26 ಪಟ್ಟಣಕ್ಕೆ ಸಲುವೆ ಬೆಂಮತ್ತಿಬೂತನಹಳಮಗನಕಚೆಯಸಮ[ಸ್ತ್ರ]ಹಲರಿಂ ಕಲುಗೆ
- 27 ಲಸಕ್ಕೆ ಸಂದ ಹೊನ್ನು ಗೆ ೨೦೦ ಹನಸೂಗೆಯ ಅದಿಶ್ರೀ ಅವ್ಯಗಳು ಅಮನಸೂಸಹ
- 28 ಳ್ಳಿಯ ಭಜಬಲಿ ಶ್ರೀವ್ಯಗಳಿಂದ ಗರ್ಭಗೃಹವಗೈವಲ್ಲಿ ಕಲುಗಲಕ್ಕೆ ಸಂದಮೆ ಗ ೩೦ ಹೊನ್ನು
- 29 ತಮೆಗುರು ಶ್ರೀಮಚಾರ್ಯರುಕೀರ್ತಿಪಂಡಿತ ದೇವರುಗಳಿಗೆ ತಾವಿತ್ತಂಡಕ್ಕೆ ಮೂಲು
- 30 ಹಾಲದಾರೆ ಮಧ್ಯಭಾಗಲಿಲಿ ವೊಂದುಹೊತ್ತಿನ ನೈವೇದ್ಯಕ್ಕೆ ಶಲಸಂದದುಗ ೫೦ ಆಹಾರದಾ
- 31 ನಕ್ಕೆ ಶೇ.ಸಂದದುಗ ೫೦ | ಶುಭಕೃತು ಸಂವತ್ಸರದ ಫಾಲ್ಗುನ ಶು ೧೫ ಲು ಅಂಜನ
- 32 ಗಿರಿಯ ಶಾಂತೀಶ್ವರಗೆ ಬಿದಿಗೆ ಸೀತಾಳಮಳಿಗೆಯ ಸವಸ್ತ್ರ ಹಲರು ಕಂನಡಿ
- 33 ಗೆಹಲರು ನಾನಾದೇಸಿಯ ಹಲರು ಮಾಡಿದ ಧರ್ಮ | ನಾಳು ಕಟ್ಟಿದ ಕಾಲು ನಡೆ
- 34 ವೊಂದಕ್ಕೆ ಗ ೧೦೦ ವನು ಆಹಾರದಾನಕ್ಕೆ ಕೂಡುವೆಲು ಯಂದು ಬರಸಿದ ಈ
- 35 ಧರ್ಮಶಾಸನ ಯೀ ಧರ್ಮಕ್ಕೆ ತಪ್ಪಿದವರು ಗೋಬ್ರಾಹ್ಮರನ್ ಕೂಂದ ದೋಷಕ್ಕೆ ಹೋವ
- 36 ರು || (ಯೆಡಪಾಶ್ವರ್)
- 37 ಶಕ ವರುಷ
- 38 ೧೪೬೫ ನೆ
- 39 ಯೆ ಶುಭಕೃತು
- 40 ಸಂವತ್ಸರದ

- 41 ಚೈತ್ರ ಶುದ್ಧ ೧೩
- 42 ಬುಧವಾರ ವೃ
- 43 ಪುಷ್ಯಾಕ್ಷರದಲ್ಲಿ
- 44 ಮುಖ್ಯ ತಂಡ
- 45 ದೇಹಾರಗಳು
- 46 ಕುಲ ಪ್ರತಿಷ್ಠೆ
- 47 ಯಾವತ್ತು ||
- 48 ದಾನಶಾಲೆಗೆ
- 49 ಹಳ್ಳಿಯಲ
- 50 ಗದ್ದೆಯ ಕ್ರಯದ
- 51 ಮುಖ್ಯ ಗ ೨೦
- 52 ಕೊಲಾಯರು ಹೊ
- 53 ಸಗದ್ದೆ ಗೃಹದ
- 54 ಕೈ ಕೊಟ್ಟದು ಗಂ
- 55 ಉಭಯಂ ವೆಚ್ಚ
- 56 ಗ ೧೦೦ ಕೈ ಆದಾ
- 57 ಯ ಶ್ರೀಮತಿಶ್ವಾ
- 58 ರುಕ್ಮಿಣಿಪಂಡಿತ
- 59 ದೇವರುಗಳ ಶಿಷ್ಯ
- 60 ರು ಕನಸೊಗೆಯ
- 61 ದಿ ಶ್ರೀ ಅವ್ಯಗಳಿಗೆ
- 62 ಬೆಂಜಬಲಿ ಶ್ರೀ
- 63 ಅವ್ಯಗಳಿಗೆ ಗ ೨೪
- 64 ಬಸವೇಶ್ವರ ದ ಅನ
- 65 ಂತಮತಿ ಅನಗಳು

- 66 ನೇ [ಮಿ] ಶ್ರೀ ಅವ್ಯಗಳಿಗೆ ಸ
- 67 ಎದದು ಗ ೨೪ ಮು
- 68 ದ್ವಿ ಸೆಟ್ಟಿಯವಿಜೆ
- 69 ಯ ಶ್ರೀ ಅವ್ಯಗಳಿಗೆ
- 70 ಎಂದದು ಗ ೧೦
- 71 ಮುಲಗನಹಳೆಯ
- 72 ಆದ್ಯಕ್ಕಳಿಸಂ
- 73 ಗ ೧೦ ಹಾರುವ
- 74 ಸೆಟ್ಟಿಯ ವಿಜಯ
- 75 ಣ ಕೆಟ್ಟಿರಿಂ ಗ ೨೦
- 76 ಕಂಠನೂರ ದೇವರಂ
- 77 ಮೆ ಕೆಟ್ಟಿಯರಿಂ ಗ ೧೦
- 78 ಅಸಂಧಿಯ ಅರಸೆ - -

(ಬಲ ಪಾರ್ಶ್ವ)

79—106

ಧರ್ಮ ಶ್ಲೋಕಗಳು

- 107 ಈ ಮಾಡಿದ ಧ
- 108 ಮೃಗು ಆಚ
- 109 ಎದ್ರಕ್ಕ ಸ್ಥಾ
- 110 ಯಿಯಾಗಿ ನಡೆ
- 111 ಯಲಿ ಯೆಂದು
- 112 ಬರಸಿದ ಧರ್ಮ
- 113 ಶಾಸನಕ್ಕೆ ಮಂ
- 114 ಗಲ ಮಹಾ
- 115 ಶ್ರೀ ಶ್ರೀ

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ಕಟ್ಟಿಪುರದಲ್ಲಿರುವ ತಾಮ್ರ ಶಾಸನ

ಶುಭಮಸ್ತು || ನಮಸ್ತುಂಗಶಿರಶ್ಚಂಭಿ ಚಂದ್ರಚೂಪರಚಾರವೇ ತೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಂಶು
ಶಂಭವೇ || ವಂದೇ ಶ್ರೀಲಾಂಕಾಪುಸ್ತು ದಂಪ್ತ್ಯದಣ್ಣ ಸಪಾತು ನಃ ಉಧೃತಾ ಮೇವನೀ ಯೇನ ಕಲಂಕಮಿವಯತ್ರನಾ ||
ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯಸಾಲಿನಾಂನಶಕವರುಷಗಳು ೧೩೦೫ ನೆಯ ಶ್ರೀಮುಖನಾಮ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಶು
೧೦ ಲು ಕಾಶ್ಯಪಗೊತ್ರದ ಆಪಸ್ತಂಬ ಸೂತ್ರದ ಬೇಲೂರಕೃಷ್ಣಪುನಾಯಕರ ಪೌತ್ರರಾದ ವೆಂಕಟಾದ್ರಿನಾಯಕರ
ಪುತ್ರರಾದ ಕೃಷ್ಣಪುನಾಯಕರು ವಸಿಷ್ಠಗೋತ್ರದ ಆಶ್ವಾಸನ ಸೂತ್ರದ ಋಕ್ಕಾಪಾಧ್ಯಾಯನರಾದ ಸುಬ್ರಹ್ಮಣ್ಯ
ದೇವಗಳ ಪೌತ್ರರಾದ ಪುಟ್ಟರಸೈಯನ ಪುತ್ರರಾದ ಯೋಗಪ್ರಿಯಗೆ ಬರಿಸಿಕೊಟ್ಟ ಗ್ರಾಮದಾನಶಾಸನ ಕ್ರಮವೆಂತೆಂದರೆ
ಪೂರ್ವದಲ್ಲಿ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಜರಮೇಶ್ವರ ಶ್ರೀ ವಿರಪುತ್ರಾಸ ಶ್ರೀವೀರಕೃಷ್ಣ ರಾಯದೇವ ಮಹಾರಾಯರನರು
ನಮ್ಮ ವೃದ್ಧಪಿತಾಮಹರಾದ ಸಿಂಧುಗೋವಿಂದ ಹಿಮಕರಗನ್ನಥವಲಂಕಾರಧರ್ಮವಿಣಿನಾಗಪುರವರಾಧೀಶ್ವರ ಬೇಲೆಯದ
ಸಪ್ತಾಂಗಹರಣರಾದ ಯರಕೃಷ್ಣಪುನಾಯಕರೈಯನವರಿಗೆ ಪಾಲಿಸ್ತ ಬೇಲೂರಶೀಮೆಗೆ ಸಲುವ ಅರಕಲೋಡವಲಿತ
ದಿ ತುಂಗನಾಡ ನೀರುಗುಂದಸ್ತಲದಲ್ಲಿ ಕೊಣೆಗನಹಳ್ಳಿಗೆ ಪೂರ್ವ ಹೇಮಾವತಿನದಿಗೆ ದಕ್ಷಿಣದ ಜಮೀನಿಗೆ ಪಶ್ಚಿಮ ನಿಲು
ನಾಗಿಲಿಗೆ ಪುತ್ರರಾದ ಕಟ್ಟಿಪುರದಗ್ರಾಮ ಯಿಪ್ಪುಗಳಿಗೆ ಪೂರ್ವವಾದ ಹಿರುಮನಹಳ್ಳಿ ಸಹಾ ಕಾಶ್ಯಪಗೋತ್ರದ
ಆಪಸ್ತಂಬಸೂತ್ರದ ಕೃಷ್ಣಪುನಾಯಕರ ಪೌತ್ರರಾದ ವೆಂಕಟಾದ್ರಿನಾಯಕರ ಪುತ್ರರಾದ ಕೃಷ್ಣಪುನಾಯಕರು ವಸಿ
ಷ್ಠಗೋತ್ರ ಅಶ್ವಾಸನ ಸೂತ್ರದ ಋಕ್ಕಾಪಾಧ್ಯಾಯನರಾದ ಸುಬ್ರಹ್ಮಣ್ಯದೇವಗಳ ಪೌತ್ರರಾದ ಪುಟ್ಟರಸೈಯನ
ಪುತ್ರರಾದ ಯೋಗಪ್ರಿಯಗೆ ಕಟ್ಟಿಪುರದಗ್ರಾಮ ಹಿರುಮನಹಳ್ಳಿ ಸಹ ಯಾತಥಾತಿಥಿ ಮಕರ ಸಂಕ್ರಮನ ಪುಣ್ಯಕಾಲ
ದಲ್ಲಿ ಸುರಣ್ಣೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟವಾಗಿ ಯಾ ಗ್ರಾಮಕ್ಕೆ ಸಲುವ ಅಕ್ಷಿನಾಗಾಮಿನಿನಿರ್ದೇಶ

ಜಲಪಾಪಾನ ಸಿದ್ಧಿಸಾಧ್ಯಂಗಳೆಂಬ ಅಪ್ಪಭೋಗ ಸ್ವಾಮ್ಯವನ್ನು ಆಗುಮಾಡಿಕೊಂಡು ನಿಮ್ಮ ಸಂತಾನಪರಂಪರಾ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ದಾನಾದಿ ವಿನಿಮಯ ವಿಕ್ರಯಗಳಿಗೆ ಯೋಗ್ಯವಾಗಿ ಸುಖದಲ್ಲಿ ಅನುಭವಿಸಿಕೊಂಡು ಯಿ ಹೆದೆಯೆಂದು ಕಾಶ್ಯಂಗೋತ್ರದ ಆಪಸ್ತಂಬಸೂತ್ರದ ಕೃಷ್ಣ ಪುನಾಸುಕರ ಪೌತ್ರರಾದ ವೆಂಕಟಾದಿನಾಯಕರ ಪುತ್ರ ರಾದ ಕೃಷ್ಣ ಪುನಾಸುಕರು ವಸಿಷ್ಠಗೋತ್ರದ ಆಶ್ವಾಯಿನ ಸೂತ್ರದ ಋಕ್ಕಾಖ್ಯಾಧ್ಯಾಯನರಾದ ಸಂಬ್ರಹ್ಮಣ್ಯದೇವ ಗಳ ಪೌತ್ರರಾದ ಪುಟ್ಟರಸೈಯನ ಪುತ್ರರಾದ ಯೋಗಪುಯಗೆ ಬರಿಸಿಕೊಟ್ಟ ಶಾಸನ || ಯಿದಕ್ಕೆ ಧರ್ಮಸಾಕ್ಷಿಗಳು ಆದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಕ್ಷ್ಯ ಧ್ಯಾರ್ಥೋಮಿರಾವೋ ಹೃದಯಂ ಮನಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಪುಷ್ಕಚಸನ್ಧ್ಯಾ ಧರ್ಮ ಶ್ಚ ಜಾನಾತಿ ನರಸ್ಯವೃತ್ತಂ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾತ್ ಶ್ರೇಯೋನುಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮವಾ ಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಽಪಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ || ಸ್ವದತ್ತಾ ಪುತ್ರಿಕಾ ಧಾತೀ ಪಿತೃದತ್ತಾ ಸಹೋದರೀ ಅನ್ಯದತ್ತಾ ಸ್ವಮಾತಾಚ ದತ್ತಭೂಮಿಂ ಪರಿತ್ಯಜೇತ್ || ಯೇಕೈವಭಗಿನೀ ಲೋಕೇ ಸರ್ವೇಪಾಮೇವ ಭೂಭುಜಾಂ ನ ಭೋಕ್ತೃನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾವ ಸುಂಧರಾ || ಶ್ರೀಕೃಷ್ಣ -

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ಮಹಾದೇವಪುರದ ತಾಮ್ರ ಶಾಸನ

ಎ

ಲಿಂಗ ರಾಜೇಂದ್ರವಡೆಯರು ಕೊಡಗಿನ ಚರಮೂರ್ತಿಗಳಾದ ಶಿಥಲಿಂಗಪ್ಪದವರು |

ಶಾರ್ವರಿ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶುದ್ಧ ೧೩ ಯು ಮಂದವಾರದಲ್ಲು ಜೀರ್ಣೋದ್ಧಾರಮಾಡಿಸಿದ್ದು |

ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಸ್ವರ ಪ್ರಹುಡಪ್ರತಾಪ ಅಪ್ರತಿಮ ವೀರನರಪತಿ ಕೊಡಗಿನ ಸಂಸ್ಥಾನದ ಶ್ರೀ ರತ್ನ ಸಿಂಹಾಸನಾರೂಢರಾಗಿ ಪ್ರಧ್ವೀ ಸಾಮ್ರಾಜ್ಯ ಗೃಯುತಿದ್ದ ಭಾರದ್ವಾಜಗೋತ್ರದ ಆಶ್ವಲಾಯನ ಸೂತ್ರದ ರುಕ್ಮ ಭಾನುಕಾಧ್ಯಾಯ ವೀರಶೈವಮತಸ್ತರಾದ ಅಪ್ರಾಜ್ಞೇಂದ್ರವಡೆಯರವರ ಪುತ್ರರಾದ ಲಿಂಗರಾಜೇಂದ್ರವಡೆಯರು |

ನಮಸ್ತುಂಗಶಿರಸ್ತ್ಯಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಕಂಭವೇ ||

ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಕಲಿ ಸಂದ ೪೮೧ ನೆ ವರ್ತಮಾನಕ್ಕೆ ಸಲ್ಲುವ ವಿಕಾರಿಸಂವತ್ಸರದ ಮಾಘ ಬಹುಳ ೧೦ ಯು ಬುಧವಾರ ದಿನಗಳಿಗೆ ೭೨೫ ಶಿವಾಧಿನವಾದ್ದು |

ಯಾ ಶಿವಾಧಿನವಾಗುವ ತತ್ಕಾಲದಲ್ಲು ಯಾ ಮಹಾರಾಜರ ಗರ್ಭಾಬ್ಧಿ ಸುಧಾಕರಾಯಮಾನರಾದ ವೀರರಾಜೇಂದ್ರವಡೆಯರು ಸನ್ನಿಧಾನದಲ್ಲು ಯಿದ್ದು ಸತ್ಕರ್ಮವನ್ನು ವಿರಚಿಸಿ ಅಪ್ಪನಪ್ರಕಾರ ಮಹಾದೇವಪುರದಲ್ಲು ಕ್ರಿಯಾ ಸಮಾಧಿಯನ್ನು ಮಾಡಿಸಿ ದೇವಸ್ಥಾನವನ್ನು ಕಟ್ಟಿಸಿ ಅಸಮಾಧಿಮೇಲೆ ಬಸವೇಶ್ವರದೇವರ ಪ್ರತಿಷ್ಠೆಯನ್ನು ಮಾಡಿಸಿ ಮುರಿಗೆ ಸಂಸ್ಕರಿಸಿದ ಮಠವನ್ನು ಕಟ್ಟಿಸಿ ಸದಾಕಾಲದಲ್ಲು ಗಣರಾಧನೆಯಾ ದೇವತಾರಾಧನೆ ವೃದ್ಧಿಶ್ಚ ಯಾ ಮಹಾದೇವಪುರ ಭೂಮಿ ಚಿಕ್ಕಹರದ ಜಂಬೂರ ಬೇಲೂರು ಬಸವನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಸಹ ಲಿಂಗಮುದ್ರೆ ಶಿಲಾಪ್ರತಿಷ್ಠೆಯನ್ನು ಮಾಡಿಸಿ ನಲಸಂವತ್ಸರದ ಚೈತ್ರ ಶುದ್ಧ ೧ ಪು ಭಾರ್ಗವಾರದಲ್ಲು ವೆಪ್ಪಿಸಿ ದಾನಶಾಸನವನ್ನು ಬರೆದುಕೊಟ್ಟು ಯಿಧೆಯಾಗಿ ಜೀರ್ಣೋದ್ಧಾರ ಆದ್ದು ಶಾರ್ವರಿಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶುದ್ಧ ೧೩ ದಿವಸ ಪ್ರಾರಂಭ ಶುಭಕೃತು ಸಂವತ್ಸರದ ಮೈಶಾಖ ಶುದ್ಧ ೧೦ ಗುರುವಾರಕ್ಕೆ ಆಕ್ಟೆರು ಆಗಿಯಿದೆ.

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ಯಡವನಾಡ ಅಬ್ಬಿಮಠದ ತಾಮ್ರ ಶಾಸನ

ಮುರಿಗೆ ಸ್ವಾಮಿಯವರ ಪಾದಕ ಮಲ್ಲಿಕಾರ್ಜುನಸ್ವಾಮಿಯ ಪಾಕೋಡು ಮಹಂತ ಸ್ವಾಮಿಯವರ ಚರಮೂರ್ತಿಗಳಾದ ಶಾಂತವೀರಸ್ವಾಮಿಯವರ ಚರಮೂರ್ತಿಗಳಾದ ಅಬ್ಬಿಮಠದ ನಿರಂಜನದೇವರ ಪಾದಕ್ಕೆ -

ನಮಸ್ತುಂಗ ಶಿರಸ್ತ್ಯಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಕಂಭವೇ ||

ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರಷ ೧೭೧೧ನೆ ವರ್ತಮಾನಕ್ಕೆ ಸಲ್ಲುವ ನಲಸಂವತ್ಸರದ ಚೈತ್ರ ಶುದ್ಧ ೧ ಭಾರ್ಗವಾರದಲ್ಲು ಶಿವಗಂಗಮೇಲನ ಗವಿಸಿಂಹಾಸನಾರೂಢರ ಸಂಸ್ಕರಿಸಿದರಾದ ಶಿಥಪುರದ

ಮತದ ಸ್ವಾಮಿಯವರ ಕರಕಮಲಸಂಜಾತರಾದ ವೀರ ಶೈವಮತಸ್ತರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಪ್ರಹುಡ ಪ್ರತಾಪ ವಿಪ್ರತಿಮವೀರನರತಿ ಕೊಡಗಿನ ಸಂಸ್ಥಾನದ ಶ್ರೀ ರತ್ನ ಸಿಂಹಾಸನಾರೂಢರಾಗಿ ಪ್ರಿಪ್ಪೀ ಸಾಮ್ರಾಜ್ಯಂ ಗೈವುತ್ತಿರಲು ಭಾರದ್ವಾಜಗೋತ್ರದ ಆಶ್ವಲಾಯನಸೂತ್ರ ರುಕ್ಮಭಾನುಕಾಧ್ಯಾಯಗಳಾದ ಅಪ್ಪಾಜೀಂದ್ರವಡೆಯರವರ ಪಾತ್ರರಾದ ಲಿಂಗರಾಜೀಂದ್ರವಡೆಯರವರ ಪುತ್ರರಾದ ವೀರರಾಜೀಂದ್ರವಡೆಯರವರು ಬರದು ವೆಪ್ಪಿಸ್ತೆ ಜೀರ್ಣೋದ್ಧಾರದ ದಾನಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ- ಏಳುಕು ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೬೫೦ ನೆ ಕೀಲಕಸಂವತ್ಸರದ ಕಾರ್ತಿಕಶುದ್ಧ ೨ ಬುಧವಾರದಲ್ಲು ಹಿರೆ ಅಜ್ಜಯನವರಾದ ದೊಡ್ಡವಿ-ರಸ್ಸು-ಡೆಯರವರು ಯಡವನಾಡು ಅಬ್ಬಿ ಮಠಕ್ಕೆ ಪೂಕುನಡದು ಬರುತ್ತಿದ್ದ ಗ್ರಾಮ ಹೊಸಳ್ಳಿಗ್ರಾಮ ಎಂದು ಬಿಗಟ್ಟಳ್ಳಿಗ್ರಾಮ ಎಂದು ವುಭಯಗ್ರಾಮ ಯೆರಡು ಯಿದಲ್ಲದೆ ದೊಡ್ಡ ವೀರರಾಜಾಧ್ಯಾಯವರು ಮಡಿಕೇರಿಗೆ ಚಿತ್ತೈಸಲಾಗಿ ಪಾದವಿಡಿದು ಬಿನ್ನಹನಾಡಿ ಕೊಂಡು ಆಚಂದ್ರಾರ್ಕವಾಗಿ ಧರ್ಮಬರಬೇಕೆಂದು ನೂತನವಾಗಿ ಅಬ್ಬಿಮಠಕ್ಕೆ ಬಿಟ್ಟುಕೊಟ್ಟ ಗ್ರಾಮ ಬಾಚಳ್ಳಿ ಗ್ರಾಮ ವಂದಕ್ಕೆ ಕಂದಾಯ ಗೆ ೧೬ ಹದಿನಾರು ವರಹ ಸಹ ಹೊಸಳ್ಳಿ ಗ್ರಾಮ ೧ ಬಿಗಟ್ಟಳ್ಳಿ ಗ್ರಾಮ ೧ ಬಾಚಳ್ಳಿ ಗ್ರಾಮ ೧ ಅನ್ನುಗ್ರಾಮ ೩ ರ ಚತುಶ್ಚೀಮಯೆಲ್ಲೆ ಕಟ್ಟಿನಲ್ಲಿ ಯಿರುವ ನಿಧಿನಿಕ್ಷೇಪಜಲತರು ಪಾಷಾಣ ಅಕ್ಷೀನ ಆಗಾಮಿ ಸಿದ್ಧಸಾಧ್ಯಗಳೆಂಬ ಅಷ್ಟಭೋಗತೇಜಃವ್ಯವಸ್ಥೆ ಮುನ್ನಾದ ಆಸಕಲಭೂಮಿಯನ್ನು ಶಿವಾರ್ಪಿತವಾಗಿ ಗಣಾರಾಧನೆಯನ್ನು ನಡಿಸಿಕೊಂಡು ಆಚಂದ್ರಾರ್ಕವಾಗಿ ಧರ್ಮವನ್ನು ನಡಿಸ್ತೆ ಶಿವಪೂಜಾಕಾಲದಲ್ಲು ಆಶೀರ್ವಾದ ಶ್ಲೋಕ | ಪಾತಿಸ್ತುರತ್ವಂ ಪ್ರಿಪ್ಪೀಶತಿತ್ವಂ ಸವುಭಾಗ್ಯಲಾವಣ್ಯಮತಿವರೂಪಂ | ತ್ವದ್ಭಕ್ತವಿದ್ಯೇಪರಮಾಯುರಿಷ್ಟಂ ತ್ವಂದಶ್ಚಮೇ ಶಂಕರ ಜನ್ಮಜನ್ಮನಿ || ಯಂಬ ಆಶೀರ್ವಾದವನ್ನು ಮಾಡುತ್ತಾಯಿರಬೇಕೆಂಬದಾಗಿ ಬರದು ವೆಪ್ಪಿಸ್ತೆ ಜೀರ್ಣೋದ್ಧಾರದ ಭೂಸಾಧನಕ್ಕೆ ಸಾಕ್ಷಿಗಳು-ಆವಿತ್ಯಚನೋ)೯ ಅನಿಲೋನಲಶ್ಚ ದ್ಯಾವುಭೋಮಿರಾವೋಹ್ಯದಯಂ ಯಮಶ್ಚ | ಅಹೋರಾತ್ರಿಶ್ಚ ಉಭಯಶ್ಚ ಸಂಧ್ಯಾರ್ಧಮಶ್ಚ ಜಾನಾತಿನರಸ್ಯವೃತ್ತಿಃ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಾಂನಿಶ್ಚಲಂಭವೇತ್ || ಯಂಬ ಭೂಸಾಧನಕ್ಕೆ ಅಪ್ಪಣೆಪ್ರಕಾರ ಬಾರ್ಗವಾರ ಬರದಾತ ಖಾಸರಹಸ್ಯದ ಕುಬ್ಜಿಯು.

ಶ್ರೀ ವಿ ||

14

ಮಹಾದೇವಪುರದಲ್ಲಿರುವ ತಾಮ್ರ ಶಾಸನ

ಶ್ರೀಮನ್ಮಹಾಮುರಿಗಾಸ್ವಾಮಿಗಳವರ ಚರಮೂರ್ತಿಗಳಾದ ಕೊಡಲಿಮಹಂತಸ್ವಾಮಿಗಳವರ ಚರಮೂರ್ತಿಗಳಾದ ಶಾಂತವೀರಸ್ವಾಮಿಯವರ ಪಾದಕ್ಕೆ—

ನಮಸ್ತುಂಗಶಿರಸ್ತುಂಭಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ ಶಮ್ಭವೇ ||

ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಶ್ವತವನ ಶಕವರ್ಷ ೧೭೧೮ ನೆ ವರ್ತಮಾನಕ್ಕೆ ಸಲ್ಲುವ ನುಸಂವತ್ಸರದ ಚೈತ್ರಶುದ್ಧ ೧ ಭಾರ್ಗವಾರದಲ್ಲು ಶಿವಗಂಗಮೇಲನ ಗವಿಸಿಂಹಾಸನಾರೂಢರ ಸಾಂಪ್ರದಾಯಸ್ತರಾದ ವೀರ ಶೈವಮತಸ್ತರಾದ ಸಿದ್ಧಾಪುರದ ಮತದ ಪಟ್ಟದ ಸ್ವಾಮಿಯವರ ಕರಕಮಲ ಸಂಕಾತರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರಹುಡ ಪ್ರತಾಪ ವಿಪ್ರತಿಮ ವೀರನರತಿ ಕೊಡಗಿನ ಸಂಸ್ಥಾನದ ಶ್ರೀರತ್ನ ಸಿಂಹಾಸನಾರೂಢರಾಗಿ ಪ್ರಿಪ್ಪೀ ಸಾಮ್ರಾಜ್ಯಂ ಗೈಯುತ್ತಿರಲು ಭಾರದ್ವಾಜ ಗೋತ್ರದ ಆಶ್ವಲಾಯನ ಸೂತ್ರದ ರುಕ್ಮಭಾನುಕಾಧ್ಯಾಯಗಳಾದ ಅಪ್ಪಾಜೀಂದ್ರವಡೆಯರವರ ಪುತ್ರರಾದ ಲಿಂಗರಾಜೀಂದ್ರವಡೆಯರವರ ಗರ್ಭಾಂಜಿಸುಧಾಕರಾಯಮಾನರಾದ ವೀರರಾಜೀಂದ್ರವಡೆಯರವರು ಶಿವಾರ್ಪನಕ್ಕೆ ಸಮರ್ಪಿಸಿದ ದಾನಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ | ಮಹಾದೇವಪುರಮಠ ಯಿದಕ್ಕೆ ಸ್ವಾಮಿಯವರು ಚಿತ್ತೈಸಲಾಗಿ ಸಾಕ್ಷಾಂಗಪ್ರಣಾಪಿ ಪಾದವಿಡಿದು ಆಚಂದ್ರಾರ್ಕವಾಗಿ ಧರ್ಮಬರಬೇಕೆನ್ನು ಬರದುವೆಪ್ಪಿಸಿದ ವುತ್ತಾರದ ಭೂಮಿವಿವರ | ಶಿವಾರ್ಪನದಬಗ್ಗೆ ಮಠಕ್ಕೆ ಮೇಲುಮೆಚ್ಚಿದ ಬಗ್ಗೆ ಲಿಂಗಮುದ್ರೆ ಶಿಲಾಪ್ರತಿಷ್ಠೆಯನ್ನು ಮಾಡಿಸಿ ಬಿಟ್ಟುಕೊಟ್ಟ ಗ್ರಾಮಗಳಿಂದ ಬರುವ ಕಂದಾಯದ ವಿವರ ಚಿಕ್ಕಹರದ ಜಂಬೂರು ಗ್ರಾಮಕ್ಕೆ ಬಿಜಭಟ್ಟಿ ೪೫ ಕ್ಕೆ ಕಂದಾಯ ೩೯ ವರಹ ಪಾಕಿನ ವುತ್ತಾರ ಯಾ ಗ್ರಾಮದ ಪುರವರ್ಗದೇವಮಾನ್ಯ ಭೂತ ವುತ್ತಾರಸಹ ಬಿಜಭಟ್ಟಿ ೬ || ಗೆ ೬ || ವರಹ ಹೋಗಲಾಗಿ ಶುದ್ಧನಿನ್ನ ಭೂಮಿಬಿಜವರಿ ಭಟ್ಟಿ ೩೬ || ಕಂದಾಯ ೩೬ || ವರಹ ಯಡವನಾಡುವಲಿತ್ತದ ಕೆಂಕನಾಡುಮಂದೆಗೆ ಶೇರಿದ ಬೇಲೂರು ಬಸವನಹಳ್ಳಿ ವಳಗಣ ಗುಡುಗೂರು ಸಹ ಗ್ರಾಮ ೨ ಕ್ಕೆ ಬಿಜವರಿಭಟ್ಟಿ ೫೦ ಕ್ಕೆ ಕಂದಾಯ ೫೦ ವರಹಕ್ಕೆ ಪಾಕಿನವುತ್ತಾರ ಯಾ ಗ್ರಾಮದ ಪುರವರ್ಗದೇವ ಮಾನ್ಯಭೂತವುತ್ತಾರ ಗವುಡುಂಬಿನಾಯಕಮನ್ನು ಸಹ ಖಂಡಿಗ ೧೭ || ಗೆ ಕಂದಾಯ ೧೭ || ಹೋಗಲಾಗಿ ಶುದ್ಧನಿಂತ ದ್ದು ಬಿಜಭಟ್ಟಿ ೩೦ || ಗೆ ಕಂದಾಯ ೩೦ || ವರಹ ಅಂತುಗ್ರಾಮ ೪ ಕ್ಕೆ ಪಾಕಿನವುತ್ತಾರ ಹೋಗಲಾಗಿ ಶುದ್ಧನಿಂತ

ದ್ವಿ ಯಾ ಮಂತ್ರಕ್ಕೆ ಬರುವ ಕಂದಾಯ ೬೯ ವರಹ ಭತ್ತೆ ಭಟ್ಟೆ ೭೦೦ ಬೆಳೆಯು ಚವು ಗ್ರಾಮದವರ ಮುಂದಿಟ್ಟು ಲಿಂಗ ಮುದ್ರೆ ಶಿಲಾಪ್ರತಿಷ್ಠೆಯನ್ನು ಮಾಡಿಸಿಕೊಟ್ಟು ಯಾ ತಿಥಿಯಲ್ಲೂ ಪಿತೃದಿ ಸಮಸ್ತ ಪಿತೃಗಳಿಗೂ ಅಹ್ವಯ ಶಿವಲೋಕ ಪೂಷ್ಟಿಯಾಗಬೇಕು ಯಂಬ ಆವೇಶ್ಯೆಯಿಂದ ಭೂಸಾಧನವನ್ನು ಬರದು ವೆಪ್ಪಿಸ್ತನಾಗಿ ಯಾ ಗ್ರಾಮಕ್ಕೆ ಚವುಕಟ್ಟು ಲಿಂಗಮುದ್ರೆ ಶಿಲಾಪ್ರತಿಷ್ಠೆಯನ್ನಾಗಾದ ನಿಧಿನಿಕ್ಷೇಪಜಲತರು ಪಾಪಾಣ ಅಕ್ಷೀನ ಆಗಾಮಿಸಿದ್ಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಅನ್ಯಭೋಗತೇಜಸಾಮ್ಯಮುನ್ನಾದ ಆಸೆಕಲ ಭೂಮಿಯನ್ನು ಶಿವಾರ್ಪಿತವಾಗಿ ಗಣಾರಾಧನೆಯನ್ನು ಮಾಡಿಸಿಕೊಂಡು ಶಿವಪೂಜಾಕಾಲದಲ್ಲು ಆಶೀರ್ವಾದ ಶ್ಲೋಕ—ಜಾತಿಸ್ಮರತ್ವಂ ಪೃಥ್ವೀಪತಿತ್ವಂ ಸವುಭಾಗ್ಯಲಾವಣ್ಯಮತಿವೇ ರೂಪಂ | ತ್ವದ್ಭಕ್ತವಿದ್ವೇಷರಮಾಯುರಿಷ್ಟಂ ತ್ವಂದಕ್ಷಮೇ ಶಂಕರ ಜನ್ಮ ಜನ್ಮನಿ || ಯಂಬ ಆಶೀರ್ವಾದವನ್ನು ಮಾಡುತ್ತ ಯಿರಬೇಕೆಂಬದಾಗಿ ಬರದು ವೆಪ್ಪಿಸ್ತ ಭೂಸಾಧನಕ್ಕೆ ಸಾಕ್ಷಿಗಳು—ಆದಿತ್ಯ ಚಂದ್ರೋ ಅನಿಲೋ ನುಶ್ಚ ದ್ಯೌರ್ಭೂಮಿರಾವೋ ಹೃದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ವುಭಯಶ್ಚ ಸಂದರ್ಶ್ಯ ಧರ್ಮಸ್ಯ ಜಾನಾತಿ ನರಸ್ಯ ವೃತ್ತಿಃ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ ಯಂಬ ಭೂಸಾಧನಕ್ಕೆ ಸ್ವಹಸ್ತವೆಪ್ಪಿತಾ ಶ್ರೀ ವಿ ||

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ಗದ್ದಿಗೆಯ ಮೇಲೆ

ಕಲಿ ಸನ್ಮ ೪೯೦೯

16

ದನಗಲ್ಲಿನಲ್ಲಿರುವ ಶಿಲಾಶಾಸನ

ವಿರಾಜಪುರದ ಮಠ

ಇವಸಃವತ್ಸರದ ಜೇಷ್ಠ ಶುದ್ಧ ೫ ರಲ್ಲು ಚೀಲಳಪಾಕಸಾವ್ವಾಮಿಗಳ ವಿರಕ್ತಮಟ್ಟ

17

ಮಡಿಕೇರಿಯಲ್ಲಿ ಓಂಕಾರೇಶ್ವರ ದೇವಸ್ಥಾನದ ತಾಮ್ರಶಾಸನ

ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರ್ಷ ೧೭೨೯ ನೆ ಯಾಶ್ವರಸಂವತ್ಸರದ ಜೇಷ್ಠ ಬಹುಳ ಬಿದಿ ಗೆಯು ಭಾನುವಾರಕ್ಕೆ ಕಲಿದಿನ ೧೭೯೭೨೯ ನೆ ಯಾ ಶುಭದಿನದಲ್ಲು ಚಂದ್ರವಂಶಕ್ಷೇರಪಾರಾವಾರಪಾರಿಜಾತಾ ಯಮಾನರಾದ ಭಾರದ್ವಾಜಗೋತ್ರಸಂಜಾತರಾದ ಆಶ್ವಲಾಯನ ಸೂತ್ರ ಋಷಿಪುತ್ರಗಳಾದ ವೀರ ಶೈವಮತ ಧಾರೀಣ ಪ್ರವೀಣರಾದ ಶ್ರೀಮತ್ಪ್ರಾಚೀನ ಸಂಸ್ಥಾನ ಸಂಸ್ಥಿತ ಸಮಾಧ್ಯಕ್ಷೇರನಗರಮಧ್ಯಪರಿಭ್ರಾಜಮಾನ ಮಣಿಗಣಬಚಿತ ಚಾರುಸಿಂಹಾಸನಾರೂಢರಾದ ಅಪ್ರತಿಮಪ್ರತಾಪಪ್ರಕಾಶ ಪ್ರಹಸಿತಮಾರ್ತಾಂಡಮಂಡಲರಾದ ಅಖಂಡಾಖಂಡಮೈ ಭವಸಮೀತರಾದ ಸಕಲದಿಗಂತರಾಲವಿದ್ಯೋತ್ತಮ ಸಮಾನಕೀರ್ತಿ ಪ್ರಖ್ಯಾತರಾದ ಸಮಸ್ತ ಪ್ರಶಸ್ತ ರಾಜಧರ್ಮಾವ ಧಾರಣ ಯುಧಿಸ್ಥಿರರಾದ ಮಹಾರಾಜ ಅಪ್ಪಾಜಿರಾಜೇಂದ್ರರವರ ಪಾತ್ರರಾದ ಲಿಂಗರಾಜೇಂದ್ರವಡೆಯರವರ ಪುತ್ರ ರಾದ ಶ್ರೀ ಲಿಂಗರಾಜೇಂದ್ರವಡೆಯರವರು ಯಾ ಲೋಕದಲ್ಲಿ ಸುಕೃತಕ್ರಿಯೆಗಳನ್ನು ವಿರಚಿಸಿದರೆ ಇಹಪರಮೆರಡರ ಲ್ಲಿಯೂ ಶಾಶ್ವತಫಲಭರಿತರಾಗಿ ಯಿರಬೇಕು ತತ್ಕಾರಣದಿಂದ ಮಹತ್ತಾದ ಪುಣ್ಯಫಲಪ್ರದಾಯಕವಾಗಿ ಯಿರವೆಂಥಾ ಶಿವಲಿಂಗಪ್ರತಿಷ್ಠಾಪನಲು ಕರ್ತವ್ಯವೆಂದು ಚಿತ್ತದಲ್ಲಿ ನಿಶ್ಚಯಿಸಿ ತದ್ವಿವಸೆ ಶುಭಮುಹೂರ್ತದಲ್ಲಿ ಅಸದ್ಗುಣಶ್ರೇಷ್ಠಕಲ ಮಣ್ಣುಪಾಪ ಯುಕ್ತ ರಾಜಕಮಲಾಕರಾಖ್ಯಾಸದ್ವೈಕರಾಭಿರಾಮನೂತನೋಂಕಾರೇಶ್ವರ ದೇವಸ್ಥಾನವನ್ನು ಪ್ರಾರಂ ಭಿಸಿ ತದಾರಭ್ಯ ವಿಶಮಸಂವತ್ಸರದ ಚೈತ್ರಶುದ್ಧದ್ವಾದಸಿಯು ಭಾನುವಾರದವರಿಗೆ ವರುಷ ೧ ತಿಂಗಳು ೯ ದಿನ ೨೫ ಕಲಿದಿನ ೧೭೯೭೨೯ ನೆ ಯೇತದ್ಗುಣಸುಧಿನದಲ್ಲು ಅತ್ಯಾಶ್ಚರ್ಯಕವಾದನ್ಮಾದ್ಯನ್ನು ಸಾಮಗ್ರಿಯವಾಗಿ ನಿರ್ಮಿಸಿ ಶ್ರೀಕರವಾಗಿಯಿರುವೆಂಥ ಓಂಕಾರೇಶ್ವರನಾಮಕ ಶಿವಲಿಂಗವನ್ನು ಪ್ರತಿಷ್ಠಾಪಿಸಿ ಸಂತುಷ್ಟಚಿತ್ತರಾದ್ದು ಹ್ಯಾಗೆಂದರೆ ಶ್ರೀಮಚ್ಚಂದ್ರಶೇಖರನ ಪರಮೇಶ್ವರಪಾನುಗ್ರಹಸಾಹಾಯ್ಯದಿಂದ ಸಕಲಮನೋರಥ ಪ್ರದವಾಗಿಯಿರುವೆಂಥ ಯೇತದ್ವೇನ ತಾಯತ್ನ ಶಿವಲಿಂಗಪ್ರತಿಷ್ಠಾಪನಲು ನಿರ್ಮಿಷ್ಟದಿಂದ ವಿರಚಿತವಾಯಿತು ಯಾರು ಭಕ್ತಿಯಿಂದ ಶ್ರೀ ಮಹೇಶ್ವರನ ಭಜಿ ಸುತ್ತಾರೋ ಅವರಿಗೆ ಸರ್ವತ್ರ ಅನಿಕರಸಾಧ್ಯವಾಗಿ ಯಿರುವೆಂಥ ಶುಭಫಲಲು ಸ್ವಯಮೇವ ಸಾಧ್ಯವಾಗುತ್ತದೆ ಯೆಂದು ಸರ್ವಜನಪರಿಜ್ಞಾನಾರ್ಥವಾಗಿ ಬರೆಸಿಯಿರುವೆಂಥ ಶಾಸನ || ಶುಭಮಸ್ತು ||

ಅಂತುವೆರುಷ ೧ ಕೈ ಒಂಕಾರೇಶ್ವರಗಣಾಧೀಶ್ವರಕುಮಾರೇಶ್ವರ ಶ್ರೀನಂದೀಶ್ವರ ದೇವರಿಗೆ ಸಹ ಆಚಂದ್ರಾರ್ಕವಾಗಿ ಶಾಶ್ವತದಿಂದ ನಡೆದುಬರತಕ್ಕಬಗ್ಗೆ ನಿತ್ಯಕಚ್ಚೆ ಅಮೃತಪಡಿನಂದಾದೀಪ ವಿಶೇಷಕಚ್ಚೆ ಪಂಚಪರ್ವಸಂಬಳೆಗಾರ ಜನಕ್ಕೆ ಸಹ ಅಪಣೆಕೊಡಿಸಿ ಯಿರುವ ಕಂಠೀರಾಯಿ ೧೦೦೧ ವಂದುಳಾವಿರ ಯಿನ್ನೂರ ಯಿಪ್ಪತ್ತೊಂದುವರಹಕ್ಕೆ ಹಣದಿಂದ ಜಿವಿಶಿಜಾಳಮುಂತಾದೆಂದ ಉತ್ತರವನ್ನು ಧರ್ಮಸಂಗ್ರಹದಬಗ್ಗೆ ಅರಮನೆ ದಿವಾಕಕಚ್ಚೆರಿ ಇಸ್ತಾಂತ್ರದಿಂದ ಪ್ರತಿ ಸಂವತ್ಸರದಲ್ಲು ಕೊಡಿಸಿ ಕೊಟ್ಟು ಸೇವಾರ್ಥವಾಗಿ ವಿನಿಯೋಗಕ್ಕೊಂದು ನೇಮಿಸಿಯಿರುವಂಥವರಿಂದ ಕಾಲತ್ರಯದಲ್ಲು ಶಾಸ್ತ್ರಪ್ರಕಾರ ದೇವತಾಸೇವೆಯನ್ನು ಸಾಂಗವಾಗಿ ಮಾಡಿಸುತ್ತ ದಿನಂಶ್ರತಿ ವಿಚಾರಿಸಿಕೊಂಡು ವರುಷಂ ಪ್ರತಿ ಋತು ದೇವಸ್ಥಾನದ ಲೆಕ್ಕಪಕ್ಕಮುಂತಾದ್ದನ್ನು ಜಡ್ಡಿತಗದು ಕೊಳ್ಳುತ್ತ ಬರುವದಾಗಿ ಯಂಬ ತಸ್ತೀಕು ನಿರೂಪಕ್ಕೆ ಅಪ್ಪಣೆ ಪ್ರಕಾರ ಕಲಿವರ್ಷ ೪೯೦೦ ನೆ ವಿಕ್ರಮಸಂವತ್ಸರದ ನಿಜಜೀಷ್ಠ ತಾರೀಕು ೨೦ ನೆ ಭಾನುವಾರ ||

ಶ್ರೀಲಿಂಗರಾಜೇಂದ್ರ ವಡೆಯರವರು ||

18

ಕೆಚ್ಚೆಟ್ಟದಲ್ಲಿರುವ ಶಿಲಾಶಾಸನ

ಖರ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ ೧ ರಲ್ಲು ಚಂಪೈನ ಗುರುಲು ರಾಜ್ಞಿಯ್ಯವರ ತಮ್ಮನ ಕುಮಾರ ಚನ್ನ ಮಲ್ಲಿ ಕಾರ್ಜಾನದೇವರಿಗೆ ದೂಪದೀಪ ಆರಾಧನೆಗೆ ವಿ || ವಜೆಯರ ನಮಸ್ಕಾರಮಾಡಿ ಕೊಟ್ಟ ವಿವರ ಉದೆಯಕಾಲದಲಿ, ನೂಪ ನೆ ಮಾಡಿದ್ದು -

19

ಇಗ್ಗೊಡ್ಡಿನಲ್ಲಿರುವ ಶಿಲಾಶಾಸನ

.....ದೇಕ ಬಲುಳ ೧ ನೆ ಯಲ್ಲು ವೀರವಡೆ ಸುರು ಹಾಲೇರಿ ಮಮಯೈ ಅರಸನವರ ಕುವರ ವೀರಯ್ಯ ಲ್ಲಿ ಮಾಡಿದ ಭಕ್ತಿತಾಂಬ (ಹಾಲೇರಿ) ಭೂಮಿಯ ಐಗಳಮತಕ್ಕು.

20

ದನುಗಲ್ಲಿನಲ್ಲಿರುವ ಶಿಲಾಶಾಸನ

ಶ್ರೀಮತು ಖರನಾಮ ಸಂವತ್ಸರದ ಅಶ್ವಿಂಜ ಶುದ್ಧ ೧೦ ರಲ್ಲು ಯೆಡತೊರೆ ಮಬ್ಬದ ಶಿದ್ದ ಲಿಂಗಸ್ವಾಮಿಯವರಿಗೆ.

21

ಮಯಮುಡಿಯಲ್ಲಿರುವ ಶಿಲಾಶಾಸನ

ಶ್ರೀಗಂಗಾಧರದೇವರು || ವೀರರಾಜೇಂದ್ರ ವಡೆಯರವರು

22

ಇಬ್ಬೆಯಲ್ಲಿರುವ ಶಿಲಾಶಾಸನ

ಶಾಲಿವಾಹನ ಶಕವರ್ಷ ೧೨೬೩ ನೇ ಶಾವರಿ ಸಂವತ್ಸರದಲ್ಲು ಕೆಗ್ಗಟ್ಟು ಹತ್ತುನಾಡು ರೈಹಿತರು ತಮ್ಮ ಭಕ್ತಿ ಯಿಂದ ಲಕ್ಷ್ಮಣಾರ್ಥದ ಬಲಿಯಿರುವ ಇಬ್ಬಿನ ರಾಮೇಶ್ವರ ದೇವರ ದೇವಸ್ಥಾನವನ್ನು ಜೀರ್ಣೋದ್ಧಾರ ಮಾಡಿಸಿದುದಾರೆ.

23

ಮಹಾದೇವಪುರದಲ್ಲಿರುವ ಶಿಲಾಶಾಸನ

ಶ್ರೀಮುರಿಗಾ ಸ್ವಾಮಿಗಳವರ ಚರಮೂರ್ತಿಗಳಾದ ಶಾಂತವೀರಸ್ವಾಮಿಯವರ ಕರಕಮಲಸಂಜನಿತರಾದ ಸೋ ಮಶೇಖರ ಶಿವಯೋಗೀಶ್ವರರು ಕಲಿಸಂದ ೪೬೪೩ ನೆ ಶೋಭನಕೃತ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶುದ್ಧ ಬಿದಿಗೆಯು ಗುರು ವಾರ ರೋಹಿಣಿ ನಕ್ಷತ್ರ ಪ್ರಾತಃಕಾಲ ಗಂಟೆ ೨ ರ ವಳಗೆ ಯಿಗದ್ದುಗೇನೀಲೆ ಕಲಶಸ್ಥಾನೆ ಮಾಡಿಸಿದ್ದು

24

ಬೆಟ್ಟಯೆತ್ತುನಾಡಿನಲ್ಲಿ ಗಣಗೂರು ಗ್ರಾಮದ ಹಳ್ಳಿಗ್ರಾಮ ನಿವೇಶನದಲ್ಲಿರುವ ಶಿಲಾಶಾಸನ

- | | |
|-----------------------------------|-------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀ | 9 .....ಗಳು ತಮ್ಮತಂದೆ ತಾಯಿಯಿ |
| 2 ವಿಜಯಾಭ್ಯುದಯ ಶಾಲೆವಾಹ | 10 .....ದೊವಾ ಪಿತ್ಯಗಳಿಗೆ ಕೈಲಾಸ |
| 3 ನ ಶಕವರುಷ ೧೫೧೯ ನೆಯ ಹೊತ್ತಿನ | 11 ಸದವಿ ಆಗಲಿಯೆಂದು ಕೊಟ್ಟಭೂಮಿದಾ |
| 4 ಬಿ ಸಂವತ್ಸರದ ಆಶ್ವಯುಜ ಸು ೫ ಭೂಮಿ | 12 ನ ಕೊಟ್ಟ ಗ್ರಾಮಕ್ಕೆ ಆವನ |
| 5 ಗೋತ್ರದ ಆಶ್ವಲಾಯನ ಸೂತ್ರದ ರು | 13 ಅಲಿಸಿದರೆ ತಂದೆತಾಯಿ |
| 6 ನಂಜರಾಯಪಟ್ಟಣದ ಶ್ರೀಕಂಠರಾಜಯ | 14 .....ಜಡವನಲ್ಲಿ ನಂಜರಾಯ |
| 7 ನ ಪುತ್ರರಾದ ರುದ್ರಗಣಂಗಳು ನಕುಸಂಜಿ | 15 .....ನಾದದು ಜಮಗೆಯ ಅಮಂದ |
| 8 .....ರವರಿಗೆ ಗಣಗೂರು ಮಹಾ | 16 .....ಅತೆಯಿನಾಶಿಕೆಯ ಅನತರೂ |
| | 17 .....ಶ್ರೀ |

25

ಮಡಿಕೇರಿಯಲ್ಲಿ ಕಮಿಷನರ ಕಚೇರಿಯ ಗೋಡೆಗೆ ಕಟ್ಟಿಯಿರುವ ಶಿಲಾಶಾಸನ

ವಿ

MAHARAJA VEER RAJENDER WADEER.

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರ್ಷ ೧೭೪೩ ನೇ ಇಷು ಸಂವತ್ಸರದ ಪಾಲ್ಕುಣಶುಕ್ಲ ೧೧ ಯು ಭಾನುವಾರ
- 2 ಕೃ ಕಲಿದಿನ ೧೭೯೮-೧೮೦೧ ನೇ ಈ ಶುಭದಿನದಲ್ಲಿ ಯಿಂದೆನಂಕಟ್ಟೇರಪರಾಂತರಪಾರಿಜಾತಾಯ ಮೂನರಾದೆ |
- 3 ಭರದ್ವಾಜಗೋತ್ರ ಸಂಜಾತರಾದೆ | ಆಶ್ವಲಾಯನಸೂತ್ರಮುಕ್ತಶಾಲಿಗಳಾದೆ | ನಿರಶ್ಯವನುತಧುರೀಣ ಪ್ರವೀಣರಾದೆ |
- 4 ಶ್ರೀ ಮತ್ತೊಡಗುಸಂಪತ್ತಿನಸಂಸ್ಥಿತನವಧ್ಯಕ್ಷೀರನಗರಮಧ್ಯಪರಿಭ್ರಾಜಮಾನಮಣಿಗಣಬಚಿತಚಾರುಸಿಂಹಾಸೆ
- 5 ನಾರೂಢರಾದೆ | ಅಪ್ರತಿಮಪ್ರತಾಪಪ್ರಕಾಶಪ್ರಸುತಮಾರ್ತಾಂಡಮಂಡಲರಾದೆ | ಆಖಂಡಲಾಖಂಡವೈಭವ ಸಮೇತರಾದೆ |
- 6 ಸಕಲದಿಗಂತರಾಳಃದ್ಯೋತಮಾನಕೀರ್ತಿಪ್ರಖ್ಯಾತರಾದೆ | ಸಮಸ್ತಪ್ರಕಸ್ತರಾಜಧರ್ಮವಧರಣಯುಧಿ ಪ್ರೀತರಾದೆ | ಮಹಾರಾಜಲಿಂಗರಾ
- 7 ಜೀವದೇವತೆಯರ ಪಾತ್ರರಾದೆ | ಲಿಂಗರಾಜೀಂದ್ರವಡೆಯರನರ ಪುತ್ರರಾದೆ | ಶ್ರೀ ನಿರರಾಜೀಂದ್ರ ವಡೆಯ ರವರು | ಸಧರ್ಮಸುಶೀಲಸುಚ
- 8 ಯೆದಿಂದ ಪ್ರಧ್ವೀಕಂಮಾಜ್ಯಂಗೈಯುತ್ ಅನುಗಾಲದಲ್ಲು ಮಹಾದೇವಧ್ಯಾನಪರರಾಗಿ ಇರುತಿರುವ ತದನಂತರ ಸ್ವದೇಶದಲ್ಲು ನಾರಣಗಳು
- 9 ಮಿತಿಯಾರಿ ಮಾನವರು ತಮ ಉದರಪೋಷಣಾರ್ಥವಾಗಿ ರಚಿಸಿರುವೆನೆ ಫಲಪೈರುಗಳನ್ನು ಕರಡು ಮಾಡಿದ್ದರಿಂದಲು ಪಾಂಡಜನರನ್ನು
- 10 ಹಿಂಸೆಗೈದ್ದರಿಂದಲು ಭವನೋಪದ್ರವಗೊಳಿಸಿದ್ದರಿಂದ ಸಹ ಇಂತಪ್ಪ ಬಾಧಿಗಳಿಂದ ನಿಶ್ಚರಿಸಲಾರೆವೆಂದು ಪ್ರಜೆಗಳು ಬಿನ್ನೈಸಲಾಗಿ ದುಷ್ಯ
- 11 ನಿಗ್ರಹ ಶಿಷ್ಟಪರಿಪಾಲನ ಯೆಸಗುವೆದಾದ್ದು ರಾಜಧರ್ಮವೆಂದು ಚಿತ್ತದಲ್ಲು ಅವಧರಿಸಿ ಯದನ್ನು ಪರಿಹರಿ ಸತಕ್ಕ ಸಾಮರ್ಥ್ಯವನ್ನು ಕರುಣಿ
- 12 ಸಬೇಕಂತ ಗೌರೀಧವನಿಗೆ ಪ್ರಾರ್ಥಿಸಲಾಗಿ ತತ್ರಾಂಬಶಂಕರನ ಸರಮುಕ್ಯಪಾನುಗ್ರಹಸಹಾಯವಾದ ಕಾರಣ ತದ್ವಿನದಾರಭ್ಯ ತಾರಣ ಸಂವತ್ಸರದ

- 13 ಚೈತ್ರ ಬ ೧೦ ಯು ಚಂದ್ರವಾರ ಪರ್ಯಂತ ವರುಷ ೨ ತಿಂಗಳು ೧ ದಿನ ೨೫ ಕೈ ಕಲಿದಿ ೧೭೯೪೯೧೩
ಏತಾದೃಶ ದಿವಸದವಳಿಗೆ ಅರಣ್ಯಮಧ್ಯೆ
- 14 ದಲ್ಲಿ ಐತರುವ ಮತ್ತಗಜಗಳ ಸಮೂಹಕ್ಕೆ ತದ್ವಾಹನಾಲಂಕಾರಯುಕ್ತದಿಂ ಚಿತ್ತೈಸಿ ಕಂಠೀರವನ
ನೈಲ್ಪಡಪಟ್ಟಿ ಗಜಗಳೆಂಬ ಉಚ್ಚರಣೆಗೆ
- 15 ನಾಣ್ನಡಿ ಕಾಣಿಕಂತ ಅಜ ಸದೈಶಂಗೈದು ಸ್ವಕಾಮಾರ್ಥ್ಯದ ಭುಜಬಲ ಪರಾಕ್ರಮದಿಂದ ವಿಧವಿಧದಲ್ಲುವಿ
ರಾಮಗೈದ ಕುಂಜರಗಳು ಅಪ್ಪಣೆಪ್ಪ
- 16 ಕಾರ ಪಟುಭಟರು ಸೇವನದಿಂದ ಕೈಸೆರೆ ಹಿಡಿದ ದಂತಿಗಳು ಸಹ ಗಣನ ಯಶ್ಯಂದರೆ ಚಿತ್ರಭಾನು ಸಂವತ್ಸ
ರದ ಆಪಾಢ ಬ ೧೦ ಲ್ಲ ನಂಜ್ರಾಯ
- 17 ಪಚ್ಚಣ ತಾಲೋಕಿನಲಿ ಲಯವಾದ ಆನೆ ೭ ಕೈಸೆರೆಹಿಡಿದ ಆನೆ ೯ ಶ್ರಾವಣ ಬ ೭ ಲ್ಲ ಸದಿ ತಾಲೋಕಿನಲಿ,
ಲಯವಾದ ಆನೆ ೪೦ ಕೈಸೆರೆಹಿಡಿದ
- 18 ಆನೆ ೨೦ ಅಘಕ ಆಶ್ವಯುಜ ಶುದ್ಧ ೫ ಲ್ಲ ಸದಿ ತಾಲೋಕಿನಲ್ಲಿ ಉಲುಗುಲಿ ಮೂಡಗೇರಿ ನಾಡಿನಲ್ಲಿ ಸಹ
ಲಯವಾದ ಆನೆ ೪೭ ಕೈಸೆರೆ ಹಿಡಿದಆನೆ ೧೫
- 19 ಈಶ್ವ ೧೧ ಲ್ಲ ನಂಜ್ರಾಯ ಪಚ್ಚಣ ತಾಲೋಕಿನಲ್ಲಿ ಹೊರೂರುನೂರೊಕ್ಕಲು ನಾಡಿನಲ್ಲಿ ಉಲುಗುಲಿ
ಮೂಡಗೇರಿ ನಾಡಿನಲ್ಲಿ ಸಹ ಲಯವಾದ ಆನೆ
- 20 ೩೪ ಕೈಸೆರೆ ಹಿಡಿದ ಆನೆ ೬ ನಿಜ ಆಶ್ವಯುಜ ಶುದ್ಧ ೧೧ ಲ್ಲ ನಂಜ್ರಾಯಪಚ್ಚಣ ತಾಲೋಕಿನಲ್ಲಿ ಲಯ
ವಾದ ಆನೆ ೨೦ ಕೈಸೆರೆ ಹಿಡಿದ ಆನೆ ೬ ಸ್ವಭಾನಸಂವ
- 21 ತ್ವರದ ನಿಜ ಚೈತ್ರ ಶುದ್ಧ ೫ ಲ್ಲ ಕೊಡಗು ಶ್ರೀರಂಗಪಟ್ಟಣದಲ್ಲಿ ಲಯವಾದ ಆನೆ ೪ ಕೈಸೆರೆ ಹಿಡಿದ ಆನೆ
೧೪ ವೈಶಾಕ ಶುದ್ಧ ೩ ಲ್ಲ ಬೆಟ್ಟೆಯತ್ತ ನಾ
- 22 ಡಿನಲ್ಲಿ ಚಂನನಕೋಟಿಯಲ್ಲ ಸೆರೆ ಲಯವಾದ ಆನೆ ೨೧ ಕೈಸೆರೆ ಹಿಡಿದ ಆನೆ ೪೧ ತಾರಣ ಸಂವತ್ಸರದ
ಚೈತ್ರ ಬ ೧೦ ಲ್ಲ ಕೆಗ್ಗಟ್ಟ ನಾಡಿ
- 23 ನಲ್ಲಿ ಲಯವಾದ ಆನೆ ೧೦ ಕೈಸೆರೆ ಹಿಡಿದ ಆನೆ ೪೦ ಯಿತರ ತ್ರಿಂಶದ್ದಿನದಲ್ಲ ಲಯವಾದ ಆನೆ ೪೯ ಕೈ
ಸೆರೆ ಹಿಡಿದ ಆನೆ ೨೪ ಆಂತು ಅಷ್ಟಾತ್ರಿಂ
- 24 ಶುದ್ಧವಸಕ್ಕೆ ಸ್ವಹಸ್ತದಿಂದ ಲಯವಾದ ಆನೆ ೨೩೩ ಪಟು ಭಟರು ಅಪ್ಪಣೆ ಪ್ರಕಾರ ಪಾಣಯುಕ್ತವಾಗಿ
ಪಾಣಗ್ರಹಣವೆಸಗಿದ ಆನೆ ೧೪೧ ಉ
- 25 ಭಯಂ ಗಜ ೪೧೪ ಯಾ ತೆರದಲ್ಲ ಸಕಲ ಮನೋರಥಪ್ರದವಾಗಲಾಗಿ ವಿಸ್ಮಯಬಟ್ಟದ್ದು ಹ್ಯಾಗೆಯೆಂದರೆ
ವಿವರಗಳಲ್ಲ ಅದ್ರಿಸಮಾನ್ವಿತವಾದ ಕರಿ
- 26 ಸಮೋಹವು ದಿನಕರನನ್ನು ಮೇಘಜಾಲ ಮುಚ್ಚುವ ತೆರದಂತ ಭೋಗು ಡಿಸು ತಾಗಮಿಸಲಾಗಿ ಶಿಡಿಲಿನೋ
ಪಾದಿ ಯಿರುವಂಥ ಸಖ್ತ
- 27 ಚೇತಾಸ್ತ) ಆಯ್ಕುಗಳಿಂದ ತತುಕ್ಷಣದಲ್ಲ ನಿಗ್ರಹಿಸಿದಂಥಾದ್ದು ಸ್ತೋಲೋಂಕಿತವಾಗಿರುವಂಥ ಮದಗಜ
ಗಳನ್ನು ಮೂಶಿಕನಂತೆ
- 28 ಭಾವಿಸಿ ಮನುಜರು ಪಾಣಸಮೇತವಾಗಿ ಪರಿಗ್ರಹಿಸಿರುವಂಥ ಆತ್ಯಾತ್ಮರ್ಯ

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ಮೆಡಿಕೇರಿ ತಾಲ್ಲೂಕು ಹೊರೂರು ಮೂಡಗೇರಿನಾಡು ಚೇರಲ ಸಿರಿಮಂಗಲ ಗ್ರಾಮದ ಸರಹದ್ದಿಗೆ
ಸೇರಿದ ಮಿನಕೊಲ್ಲಿ ಕಾಡಿನಲ್ಲಿ ಭಕ್ತನಕೋಟೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 7' 6" x 2' 9".

- | | |
|---------------------------------|-------------------------------|
| 1 ಶ್ರೀಮತು ಶಾಲಿನಾಹನ ಶಕವರು ೩ | 6 ಟೆಗೆ ಸಲ್ಲುವ ಭೂಮಿಯನು ಸರ್ವಮಾ |
| 2 ೧೪೬೬ ನೆಯ ಕ್ರೋಧಿಸಂವತ್ಸರದ | 7 ನೈವಾಗಿ ಕೊಟ್ಟರು ಯಾ ಕೊಡಗೇಯನಳು |
| 3 ಚೈತ್ರ ಶು ೧ ಲೂ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇ | 8 ಏದವರು ರೌರವನರಕದಲ್ಲ |
| 4 ತ್ವರ ಚಂಗಾಳ್ವ ಶ್ರೀಕಂಠರಸುಗಳಲಿಂ | 9 ಯಿರುವರು |
| 5 ಗಂಣೋಡೇರು ದೇವರಿಗೆ ಬಗುಡನಕೋ | |

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ಆದೇ ನಾಡು ಹೆರೂರು ಗ್ರಾಮದ ಸರ್ವೆ ನಂ- $\frac{56}{1}$ ರ ವೂರುಗುಪ್ಪೆ ಶೈಸಾರಿ ಜಮೀನಿ ದಾರಿಯ ಬಳಿ

ಬಿದ್ದಿರುವ ನೀರಕಲ್ಲು

ಪ್ರಮಾಣ 5' x 3' 6".

(ಮೇಲುಭಾಗ ಪಾರ್ಶ್ವ ಸಹ ವಡೆದು ಹೋಗಿದೆ)

1 .....ಹರಹಬೆ	18 ಕಾವಕ.....
2 ...ಳೆಯಮಾಚಿಗೆ	19 ...ಗೆ ಒಪ್ಪಿಗಂ ಎರಬ ..
3 .. ರಾನೆಗೆ	20
4 ...ಸ್ತಿ ಶ್ರೀಮತು	21 ಕಟ್ಟಿದ್ದೆಗೆ...
5 ...ಮುನಿವರಾಧಿತ್ಯನಹೊಂಟುಳಿಯೆ	(ಮುಂದೆ ೨ ಪಂಕ್ತಿಗಳು ಹೋಗಿವೆ)
ರೂರ ಎತ್ತಿ ಕಟ್ಟಿಸಿದೆ ಕೆ...	ಕಲ್ಲಿನ ಎಡಪಾರ್ಶ್ವದಲ್ಲಿ-
6 ...ಧಮಗಂಹರೂರಕೋ	25 ...
7 ...ಕರವ್ವುಗಹನ್ನಲ	26 ಲನ...
8 ...ಮುದೇವಳ- ಮನೆಗದ್ದೆ	27 ಳೆಮಾ...
9 ...ನಹಣ ಅರಸತಿಮೆ ಎ	28 ಅಸು ..
10 ಣ್ಣಲಮನ್ನಣೆಸಾ	29 ದಬುಮಿ..
11 ...ಡುಮುನ್ನನಲಕ	30 ...
12 ಟ್ಪುವೆಂದು ಕುಟ್ಟಿದೆನಿಬ	31 ವಚಗರ .
13 ...ಹ ಇಸುವ- ಇದ್ದಹೆರೂರ ಆಲಸಯಿದಂ	32 ಗಹಕನ್ನ ವಡಿ .
ಚಂಗಾಳುವ ಅಲಂಕರಿಸಿದೆ-	33 ಸೆಯ...ದಕರಿ .
14 ಮುನಿವರಾದಿತ್ಯಮಲಲ	34 ಳೆಗದುಲ .
15 ...ಕರಸಿವೆ.....ಬಡ	35 ತುಬಡವ...
16 .. ಅದುವಟ್ಟಣಸ್ವಾಮಿಯಸೇ	(ಮುಂದೆ ಅಸ್ಪಷ್ಟ)
17 ಯೇಣ್ಣಾಹೊಸಮು	

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ಅದೇ ನಾಡು ಅಂದಗೋವೆಕಲ್ಲೂರು ಸರ್ವೆ ನಂ- 89 ಬಸವೇಶ್ವರದೇವರ ಜೋಡಿ ಭೂಮಿಯಲ್ಲಿನ ನೀರಕಲ್ಲು

ಪ್ರಮಾಣ 5' x 3'.

1 ಸ್ವಸ್ತಿ ಸಕ ೧೬೬	12 ರಂ . ಗಂಗೆ.....
2 ಕೋಧಿಸಂವತ್ಸರ	13 ಕವಿಯನತೆದ ಬ್ರಹ್ಮತ್ತಿ ಬೂಚಗನ
.....	14 ಬ್ರಾತನಮು.....
8 ಮತಲೆಗಡಿಸಿತ್ತ ಆತನ ಸಂತತಿ...	15 ಪರೋಕ್ಷವಿ...
9ಕೊಟ್ಟ.....	16 ಯವಮಾ...
10 ಹಾರ...ಪರ	17 ಅಸಿದಬರೆದಬಾವಣಯ್ಯ
11 ಕೋಣ್ಣಾಸೆಚೆ	

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ಕಿಗ್ಗಟ್ಟನಾಡು ತಾಲ್ಲೂಕು ಬೆಟ್ಟಯತ್ತನಾಡು ಕುಂದದ ಬೆಟ್ಟದ ಮೇಲೆ ಕುಂದದಯ್ಯಸ್ವ
ದೇವಸ್ಥಾನದ ಕಂಭದ ಮೇಲೆ

ಶ್ರೀ

- 1 ಈಶ್ವರಪ್ರಸನ್ನನಾಗಿ.....
- 2 ಬೆಟ್ಟಯತ್ತನಾಡು ಕುಂದದಬೆಟ್ಟದಮೇಲೆ ನೆಲಶಿರು

- 3 ವೆಮಹದೇವರ ಶಿಲಾಮಯವಾದ ಪುರಾಣಗುಡಿ
- 4 ಯೆನ್ನು ನನಕತ್ತವಾಗಿ ಶಿವಾಲಯದಲ್ಲು ಜೀರ್ಣೋದ್ಧಾರಮಾ
- 5 ಡುವದಕ್ಕೆ ಯಾನಾಡು ತಕ್ಕ ಮೊಕಸ್ತರೂ ಆದಿಯಾಗಿ ಸವೆ
- 6 ಫೇಜನರು ಮತ್ತು ಅವೈತಿನಾಡು ಕಕ್ಕೇರಿಗ್ರಾಮದತ
- 7 ಕ್ಯಮೊಕಸ್ತರು ಸಹ ಅನುಮತಿಸಿಟ್ಟು ಶಾಲಿವಾಹನ
- 8 ಶಕಾಬ್ದವರುಷ ೧೭೭೬ ಕ್ಕೆ ಕಳೆವರುಷ ೪೯೫೫
- 9 ನೇ ಆನಂದನಾಮ ಸಂವತ್ಸರದ ತುಲಾಮಾಸ ೧೪ ನೇ
- 10 ಕಾರ್ತಿಕಶುದ್ಧ ೧೫ ಗುರುವಾರಕ್ಕೆ ಕಲಿಸಂದೆ ದಿನ ೧೪
- 11 ೧೦೦೬ ದಿನ ಸಂದಶುಭಮೂರ್ತದಲಿ ಪ್ರಾರಂಭದ ಯಾ
- 12 ಮಹಾಸ್ತಳ ಜೀರ್ಣೋದ್ಧಾರದಲ್ಲು ಮನೆ...
- 13 ...ಯಾಶ್ವರಾರ್ಪಿತವೆಂದು ಮುಖ್ಯಾಕ್ಷಯಕ್ಕೆ ಸೇವಮಾಡಿದಜನರ
- 14 ವಿವೇ...ಕಂಡೆಯರಾವಂತ.....
- 15 ...ತದಲೂರ...ಮಾಡಿದ...
- 16 ಸೆಯಿಮಾಡಿದವರುಕಾಣ
- 17 ಭಾಗರು ಬ್ರಾಹ್ಮಣವೆಂ
- 18 ಕಪ್ಪೆಯಶುಭೇದಾರೂಕೊಡಂ
- 19 ದೇರಮುದೈಯಪಾರುಸತ್ಯ
- 20 ಗಾರುಮನಪ್ಪಂಪ್ರಪುಚ್ಚೆಯ
- 21 ಬಾಗಿಲುನಿಲಕೆಸೆಯಮಾಡಿ
- 22 ಸಿದಕೊಡಂವೇರಮೇದೈಯ
- 23 ದೇವರಪಾಣಿವಟತೆರೆಕಲಾ
- 24 ಮೆಟುಕೆಲಾಸಹಸಾಯಮಾ
- 25 ಡಿದುಸಂಣ್ಣಂಪ್ರಬೋಳ್ಳೆಯ್ಯ
- 26 ಮಣಿಂಡತಿಂಮೈಯಗಲು
- 27 ಡಚಿಂನಗಲುಡನ ಚಂಣಪ್ಪ ನಂಜೀಶ್ವರನ ಪ್ರಸನ್ನಕ್ಕೆಸಾ
- 28 ಯಮಾಡಿದು ಕುಂದೆಗ್ರಾಮದ ಜಾಹಗೀರದಾರ್ ಹಯತ್ತ
- 29 ಕಾನಸಾಬಿ ಯಾಮೇರೆ ಸರ್ವೇ ಜನರು ಕೂಡಿ ಜೀರ್ಣೋದ್ಧಾರಮಾಡಿ
- 30 ದಯಾಶಿವಾಲಯದ ಕೆಲಸಲು ಪೈಂಗಳನಾಮಸಂವತ್ಸರದ
- 31 ವೈಶಾಕಶುದ್ಧ ೧೫ ಸುಕ್ರವಾರ ಶುಭಮುಹೂರ್ತದಲು ಯಾ
- 32 ಶಿವಾನುಗ್ರಹದಿಂದ ಪೂರೈಸಿಧೆ ಯಾಸೇವಮಾಡಿದವರಿಗೆ
- 33ಯಿಹದಲಿ ನೌಕೃಪರದಲಿಮುಕ್ತಿ

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ಹತ್ತುಗಟ್ಟುನಾಡು ನಲ್ಲೂರು ಗ್ರಾಮದ ತೀತರಮಾಡು ಮಾದೆಯ್ಯನ ಮನೆಗೆ ಪಶ್ಚಿಮ ಹಿತ್ತಲ
ವತ್ತಿನಲ್ಲಿ ಏರಿಮೆಲೆ
ಪ್ರಮಾಣ 4' x 1' 6".

(ಮೇಲಾಭಾಗ ಒಡೆದು ಹೋಗಿಧೆ)

- | | |
|-------------------------|-------------------------|
| 1 ಕೊಡಂಗಾಳ ಎಮಗ..... | 7 ಮದುವೆಗನಾಡದೊರಕೆಸಿರಿ |
| 2 ದಿಳ ಆಱ್ ಡೆಮೆನ್ನಯೆತಿವರ | 8 ಯೆಯ್ಯಂಗಳ್ ಚಾಂಗಲದಬ |
| 3 ಗ್ಗಲ್ಲಂಗಾದರದಿಬೀಚೆನುಸೆ | 9 ಸದಿಯೊಳ್ ಪನ್ನೆ ರಡಂನೋಂ |
| 4 ಟ್ವಿಯಾಪಾದೊಳಗಿತಾಚೆ | 10 ತುಮುಡಿಪಿದನ್ ಅವರ ಮಕ್ಕ |
| 5 ದನಿಸುರ ಕೀರ್ತ್ತಿಭದ್ರಮ | 11 ಳ್ಪಾಕೆಯು ಬುಕಿಯನಿಟಿಸಿ |
| 6 ಸ್ತುಜಿನಶಾಸನಾಯ ಶ್ರೀಮ | 12 ದೆರ್ |

31

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ತೀತರವಾಡದ ಮನೇಬಳ ಕೆರೆಯಸಮಾಪ ಸರ್ವೇ ನಂ- 117 ರ ಕೆರೆ ಏರೀ ಮೇಲೆ ನಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ 3' 3" × 1' 6".

- | | |
|--|--|
| 1 ಭದ್ರಂಭೂಯಾಜ್ಞೇನಾನ್ದ್ರಾಣಾಂಶಾಸನಾ
ಯಾ | 7 ಂಡವೆನೆನ್ನು ವಿಚಾರಿಸಿ ಬನ್ನವರ್ಗವಡಂ |
| 2 ಘನಾಶಿನೇಕುಶೀರ್ತ್ಯಧ್ಯಾಂತ ಸಂಘಾತಪಭಿ | 8 ಬಡಿಸಿಸಮಾಧಿಯಂಪಡೆದುಮಲ್ಲಿ |
| 3 ನ್ನ ಘನಭಾನವೇ ಸ್ವಸ್ತಿ ಶ್ರೀ ಪದಂದಧಾನಂ
ಪಾರ | 9 ಯುಮಚ್ಚ ರಿಜಕ್ಕಿಯಬ್ಬೆಯಕಸ್ತೂರಿ
ಭಟ್ಟಾ |
| 4 ತ್ರಿಂತಕಾರಣಕಪರಮೋಪಕಾರ | 10 ರಗ್ಗ ಅವರಶ್ರಾವಕೆಚ್ಚಿಯಬ್ಬೆಗಾವು |
| 5 ಕಂಕುಡೆತಂದುತಾಳಿದಾಯತಿಗಮತಿ | 11 ಣ್ಣಿದದ್ಯರಮಂತ್ರಕಿಜಕ್ಕಿಯಬ್ಬೆ ಸನ್ಯಸ |
| 6 ಗಂಕೆಭಯಾದುದಂತಮುಳ್ಳಡೆಯದೆಮುಕ್ತಿಯ | 12 ನಂಗೆಯ್ವ ಮುಡಿಪಿದಳ್ ಆಕೆಯಗ |
| | 13 ಣ ಪರಮಶ್ರಾವಕ ಎಡಯ್ಯ ಮಂಗಳಂ |

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ನಂಜರಾಜನಟ್ಟ ತಾ || ನಿಡುತ ಹೋಬಳ ನಿಡುತದಲ್ಲಿ ಬೀರೇದೇವರ ವನದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು

ಪ್ರಮಾಣ 2' 6" × 1' 3".

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ.....ದೈಯತ್ಯಕರನೊರುಷದ
- 2 ಂಂ ಬಹುಧಾಂಸ್ಯ ಸಂವತ್ಸರದೆ ವೈಶಾ
- 3 ಖ ಬ.....ಹಳಯಗು-ಗ...
- 4 ದವ.....ಮಲಪನಹಳ್ಳಿಯ ಮಲ್ಲಿಕಾರ್ಜುನದೇ
- 5 ವರಪ್ಪ.....ಗಡಿನಾಡು ಅ
- 6 ಣಲೆಪಾ.....ಮುಳ್ಳುನಾಡು ಎ
- 7 ಕೋಟಿ.....ತಾಮುತ್ತಟ್ಟು ಆ
- 8 ಮಲ್ಲಿಕಾರ್ಜುನದೇವರ.....ಹೊರಭೂಮಿಯಜಿ
- 9ಣಂ.....ಯಣ್ಣಲಕಂಣ
- 10 ಜಕರಾಮಯ.....ಹಿರಿಯೇವರಂ
- 11 ಣಚಿಕವೀರಂಣ.....ತಿಯೆತಂಡಕ್ಕವು
- 12 ಆನಾಡಮುಂದೆ.....ಟ್ಟಗದೆ ಬೆದಲು
- 13 ಬನಸಮುದ್ರದೆ.....ಕೊ ಂ ದೇವರಕೆಣೆ
- 14 ಯೆಕೆಳಗೆಕಾರಗದೆ.....ಹುನಿನಗದ್ದೆಕೊ ಂ
- 15 ಬನಿನಹಳ್ಳಿಯಲು ತಿರುಮಲೆಗುಡಕಟ್ಟಿಸಿದೆ
- 16 ಕೆಣೆ ಯೆಕೆಳಗೆಕೊ--ಯೊಳಗೆ ಸ ೨ ದೇವರ
- 17 ಹಿಂದಣಪರೆಯೆಗದೆ.....ಯಂಣೆಗೆ ಸ ೨ ಕೊ ೧
- 18 ಆ ಹತ್ರೆಯತೆಂಕಣದೊ...೦ಗೆ ಕೊ ೧ ಅಲಿಡು
- 19 ವಹಳ್ಳಗದ್ದೆ ಸ ೧ ಕೊಣಕಡಹುರಿಯಂಣಗೆ ಸ ೧
- 20 ಕೊಣಕಡಹುರಿಣ್ಣ...ಮಣ್ಣ ದೇವನಗದ್ದೆ ಸ ೧ ಮಾ
- 21 ಕಳಕೆಣೆಯು.....ಸ ೬ ಹಿಡಿ ಜೀಯಕೆ
- 22 ಣಿಯು.....ಲು ಊರಮುಂದೆಣ
- 23 ಕೊ--ತಂದೆಡೆ--೦ ೧೦೦ ಊರಹಿಂದೆಣಕೆ
- 24 -ರಿಕೆ ೬೦೦ ಅಂನುಬೆದಲು--೨೦೦ ಗದ್ದೆ ಸ ೨೨ ನೂ
- 25 ಮಲ್ಲಿಗ ಉಡ...ಹಿರಿಯಂಣ್ಣ ವೀರಂಣಂಗೆಯೂಸಮ
- 26 ವಾಗಿ ಆಮೃತಪಡಿಗೆಬಿಟ್ಟ ಧಂಮ್ಯಮಾರು ಅಳಿದಡೆ

- 27 ಗಂಗೆಯ ತಡಿಯಲಿ ಕವಿಲೆಯ ಕೊಂದ ಪಾ
 28 ...ತಂವಾಸರದತ್ತಂವಾಯೋಹರೇತ ವಸುನ್ಧ
 29 ವ್ಯರಿಷ ಸಹಸ್ರಾಣಾಂ ವಿಷ್ವಾಯಾಂಜಾಯತೇ...
 30ಶಾಸನ.....

33

ಅದೇ ಹೋಬಳಿ ನಂದಿಗುಂದ ಗ್ರಾಮದಲ್ಲಿ 147 ನೆ ಸರ್ವೇ ನಂಬರ ಸರಕಾರ ಖರಾಬಿನಲ್ಲಿ

ಪ್ರಮಾಣ 6' x 2' 6".

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಮನ್ಮಹಾಮೇಣ್ಡಲೇಸ್ವರಂ ವಿರಚೋಳಕೊಂಗಾಳಂ
- 2 ನ ದೇವಪ್ರಥಿವೀ ರಾಜ್ಯಂಗೈಯತ್ತಿ ರತಾಯಿಸದುಮೆ
- 3 ಲ ದೇವಿಸೋಮಲದೇವಿ ತೋಳೂರದುದ್ದ ರಸಬಲ್ಲಿಯೆ
- 4 ದಣ್ಣನಾಯಕನಡಿಯಿಟಕಿರಿಕಣಿಯಿಂತ್ತಿ
- 5 ನಿಬರಂ ಮುಂತಾಗಿದ್ದು ಮನುಮತ ಸಂವಚರ
- 6 ದೆ ಕುಂಭವಾಸೆ ಅದಿವಾರದಸಮಿಯಂದು ಮು
- 7 ಳ್ಳುನಾಡೆಪ್ಪತ್ತಕ್ಕಂ ಅಣ್ಣತ್ತಮ್ಮನಮಕ್ಕಳಮಕ್ಕಳ
- 8 ಗತ್ತೆಯೊ ಸಲಯುದು ಸುಂಕದೆಬೆಡುಂಗೊಳು
- 9 ನಲ್ಲೆತ್ತು ಪರಿಹಾರ ಹೆಗ್ಗಡೆಗದ್ಯಾನಗನಹೂರ
- 10 ಲು ಒಂದು ಹಳ್ಳಿಗೆ ಹಣ ವೈದು ಕಾಣಿಕೆಗದ್ಯಾನ
- 11 ಗನಹೂರಲೊಂದುಹಳ್ಳಿಗೆಹಣವೈದು
- 12 ಅರತೆಹೆ ಹಂದಲ ಹಣ ಪರಿಹಾರಗಂಗೆ
- 13 ಸಿದ್ಧಾಯ ಹೊಣಗಾಗಿ ಆಯ ದಾಲ ಬಿಟ್ಟ ಬೆ
- 14 ಸಹಡು ವೆಗೇರಿಗೆ ಪರಿಹಾರವಂ ಬಿಟ್ಟ |
- 15 ವಿರಚೋಳ ಕೊಂಗಾಳವು ದೇವಕೊಟ್ಟುದಂತಪ್ಪನು
- 16 ಡಿದವ ಗಂಗೆಯ ತಡಿಯ ಕವಿಲೆಯಂ
- 17 ಬ್ರಾಹ್ಮಣನಂಕೊಂದ ಬ್ರಹ್ಮಾತಿಯಂಕೊಂಡ || ಎ
- 18 ಪ್ಪತ್ತಿಹೊಳಗೆ ಮನೆ ಗೈಗುಳ ಭತ್ತ ಸಲಯುಮೆ
- 19 ಗಂಗೋಜಿಗೆ ಬೂಚಣಿಗೆ ||

34

ಅದೇ ಹೋಬಳಿ ಮುಳ್ಳೂರು ಬಸ್ತಿ ಗುಡಿಯಲ್ಲಿ ಪಾಶ್ವನಾಥ ಬಸ್ತಿಗೆ ದಕ್ಷಿಣ ೧ ನೇ ಕಲ್ಲು

೧ ನೇ ಪಾಶ್ವನ			
1 ಸ್ವಸ್ತಿ ಕಕನೈಪಕಾಲಾ	11 ದ್ರವಕುಟತಟಘಟಿ	21 ಳವಿನಿರ್ಗತಾ	
2 ತೀತ ಸಂವತ್ಸರ ಶತಂಗಲ್	12 ತಮಣಿಮಯೂಖ	22 ಗಮಾವೃತ	
3 ೯೮ ನೆಯ ಕ್ರೋಧಿಸಂ	13 ರೇಖಾಳಂಕೃತಚಾ	23 ಗಂಭೀರಾಂಭೋ	
4 ವತ್ಸರಂ ಪ್ರರಿವತ್ತಿಸುತ್ತಿ	೧ ನೇ ಪಾಶ್ವನ	24 ರಾಶಿಪಾರ	
5 ರೆತಚ್ಚೈತ್ರಬಹುಳ	14 ರುಚರಣಾ	25 ಗರಪ್ಪ ಶ್ರೀ	
6 ನವಮೀಮಜ್ಜಳವಾ	15 ರವಿನ್ಯಯು	26 ಮದ್ಗುಣಸೇ	
7 ರಂಪೂರ್ವಭಾದ್ರ	16 ಗಳಂಭಗವ	27 ನಪಣ್ಣತದೇ	
8 ಪದಾನಕ್ಷತ್ರಮಿಾ	17 ದಿರ್ಹತ್ಪರ	28 ವೆಮ್ಮೋಕ್ಷ	
9 ನೊದೆಯದಲ್ || ಸ್ವಸ್ತಿ	18 ಮೇಶ್ವರಪರ	29 ಲಕ್ಷ್ಮೀನಿವಾ	
10 ಸಮಸ್ತ ಸುರಾಸುರೇಂ	19 ಮುಭಿಟ್ಟುರಕ	30 ಸೆಕ್ಕಂಸನ್ನ[ರೆ] *	
	20 ಮುಖಕಮ		

೨ ನೇ ಪಾಠ್ಯ

- 31 ಗುರುಗಳಿದ್ದಾನ್ತತ್ತತ್ವಸು
32 ಕಟನಸಟುಗಳ್ವಪ್ಪಸೇ
33 ನವ್ರತೀಂದ್ರವರ್ಸಂಘ
34 ನ್ನನ್ನಿಸಂಘಂದ್ರವಿಳಗ

- 35 ಣಮಹಾರುಬ್ಬುಳಮಾ
36 ಯೆನಾಥಂಪರಮಾರ್ಹ
37 ನ್ನಾಧಿರತ್ನತ್ರಯಸೆ
38 ಕಳಮಹಾಶಬ್
39 ಶಾಸ್ತ್ರಾಗಮಾದಿಸ್ಥಿ

- 40 ರಷಟ್ಕರ್ಪುನೀಣ್
41 ವ್ರತಿಸತಿಗುಣಸೇನಾ
42 ಯ್ಯರಾಯ್ಪಪ್ರಣೋ
43 ತರ್

35

ಅದೇ ಬಸ್ತೀಗುಡಿಯಲ್ಲಿ ದೆಹ್ಲಿ ಣದಲ್ಲೆ ೧೭೦ ಕಲ್ಲು

೧ ನೇ ಪಾಠ್ಯ

- 1 ಧರ್ಮಸೆಟ್ಟಬರೆದಂ
2 ಸ್ವಸ್ತಿಶಕನರ್ಷ FVಂ
3 ತ್ತನೆಯವಿಳಂಬಿಸಂ
4 ವತ್ತರದ ಉತ್ತರಾ
5 ಯಣಸಂಕ್ರಾಂತಿ
6 ಯೆಂದುಶ್ರೀರಾಜೇಂ
7 ದ್ರಕೊಂಗಾಳ್ವಂತಂ
8 ಮಯ್ಯಮಾಡಿಸಿ
9 ದೆಬಸದಿಗೆ ಕೊ
10 ಟ್ಪಹಾರುವನ
11 ಹಳ್ಳಿಅರಕ
12 ನಕಳ್ಳಿ

೨ ನೇ ಪಾಠ್ಯ

- 13 ನಿಡುತದ
14 ಗೊಡಲ
15 ಖಣ್ಣು
16 ಗಂ ೨ ಕೆ ಸೆ
17 ಕುನಿಯುಂ

- 18 ಒಳಗಣಿ
19 ಯುಂಖಣ್ಣು
20 ಗಂ ೨ ಹೆನ್ನೆ
21 ಲೂರಭೊ
22 ಮಿಖಣ್ಣು
23 ಗಂ ೧೦ ಒಂದು
24 ಗಾಣದೇಣ್ಣೆ

೨ ನೇ ಪಾಠ್ಯ

- 25 ಕಾಷ್ಣೋಡಹ
26 ಳ್ಳಿಹಂಗಲ
27 ಬಾನಿ ಖಣ್ಣು
28 ಗಂ ೧೦ ಹು
29 ಣಿಸದಾ
30 ಋಖಣ್ಣು
31 ಗಂ ೧೦
32 ಗಣಪ
33 ತಿಗೋಡ
34 ಲುಖಣ್ಣು
35 ಗಂ ೨ ಅಸೆ

36 ಗವೊಳ

- 37 ಖಣ್ಣುಗಂ
38 ೪

೪ ನೇ ಪಾಠ್ಯ

- 39 ಶ್ರೀರಾಜಾಧಿರಾ
40 ಜಕೊಂಗಾಳ್ವ
41 ನಬ್ಬಪೋಚಬ್ಬರಸಿ
42 ಯತ್ತಮ್ತಗುರುಗಳು
43 ದ್ರವಿಳಗಣದನಂ
44 ಏಸಂಘದರುಂಗಳಾ
45 ನ್ವಯದಗುಣಸೇನ
46 ಪಣ್ಣಿದದೇವರ್ಗಮಾ
47 ಡಿಸಿರಾರಾಪೂರ್ವಕಂ
48 ಕೊಟ್ಟರು || ಸ್ವದತ್ತಂಪ
49 ರದತ್ತಂವಾಯ್ಲರರೇತಿ
50 ವಸುನ್ಧರಾಂಷಪ್ಪಿವರ್ಷ
51 ಸೆಹಸ್ರಾಣವಿಷ್ಣು
52 ಯಾಂಜಾಯತೇಕ್ರಮಿ

36

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ ನೇ ಕಲ್ಲು

- 1
2ಯಾನಿಫಸತ್ಯಾ
3
4
5 ಲದೇವಿ || ಭೂತಳ.....
6 ವಿನಿಗತ.....ಲೋಕ್ಯವಿಖ್ಯಾತೆ..
7
8 ...ಯಜ...ವೋಹ್ಲದೆ ..
9
10ವರ್ಣು...
.....

- 13ಯ್ದಮು
14 ಳಂ...ಪನಿದ...ಮಾಳಿ.....
15 ...ನುರ್ವಿಪಾಳಭೂತ...ಬರಸಿದ ಕಾರು
ಣಿಯೊ
16 ದೊವನವಚನಕಾಯ
17 ವದ್ದಿಗ...ತುಳ್ಳಿನಬಳ್ಳಿಯಂಬಂತಿರೆಸ...
18ತದಿವಿಪೋಕ || ಖಂ
19 .. ಪ್ರಿಥುವೀಕೊಂಗಾಳ್ವನರಸಿ...
(ಇಷ್ಟೇ ಈ ಕಲ್ಲಿನಮೇಲೆ ಕಾಣುವದು)

37

ಅದೇ ಬಸ್ತಿಯಲ್ಲಿ ಪಾರ್ಶ್ವನಾಥ ಬಸ್ತಿಯ ಉತ್ತರ ಗೋಡೆ ಮೇಲೆ

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀರಾಜಾಧಿರಾಜ ಕೊಂಗಾಳ್ವನಬ್ಬೆ ಪೋಚಬ್ಬರಸಿಯರ್ಧವಿಚಿಗಣದನನ್ನಿ ಸಂಘೆದರು
- 2 ಬ್ಬಳಾನ್ವಯದೆ ಗುಣಸೇನಪಣ್ಣಿತ ದೇವರಗುತ್ತಿನಾಡಿಸಿದಬಸದಿ ಮಂಗಳ ಮಹಾ

38

ಅದೇ ಬಸ್ತಿಯ ಆಪಾಮೇ ಕಲ್ಲು

- | | |
|--|--|
| <ol style="list-style-type: none"> 1 ಸ್ವಸ್ತಿ ಶ್ರೀರಾಜೇಂದ್ರಚೋಳಕೊಂಗಾಳ್ವನ
ಪುತ್ರ 2 ಶ್ರೀರಾ[ಜಾಧಿರಾಜ] . ಕೊಂಗಾಳ್ವ..... 3 ...ನಾಸೆಸ್ಮಾನಮಂತಮ್ಮಗುರುಗ | <ol style="list-style-type: none"> 4 ಲ್ಲಿ ಪುಚಿಗಣದರುಂಗಳಾನ್ವಯದನನ್ನಿ 5 ಸಂಘೆದಗುಣಸೇನಪಣ್ಣಿತವೇವರ್ಗಧಾ 6 ರಾಪೂರ್ವಕಂಕೊಟ್ಟಂ ಮಂಗಳಮ 7 ಹಾ ಶ್ರೀ ಶ್ರೀ |
|--|--|

39

ಅದೇ ಬಸ್ತಿಯಲ್ಲಿ ಚಂದ್ರನಾಥ ಬಸ್ತೀಬಳಿ ಯರುವದು

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಶಕವರ್ಷ ೧೩೧೩ ನೆಯಪು [ನೋ] ದೋತ ಸಂವತ್ಸರದ ವೈಶಾಖ ಸು ೩ ಭಾನವಾ
- 2 ರದಲ್ಲು ಶ್ರೀ ಮೂಲಸಂಘದೇ ಸಿಗಣಪುಸ್ತಕಗಚ್ಚದ... ಕೊಂಡಕುಂದಾ
- 3 ನ್ಯಯರಾಯ್ಕ ಶುಭೇನ್ನು ಕಂದ ವಿಜಯಕೀರ್ತಿ ದೇವರಪಿಯಶಿಷ್ಯರಪ್ಪಬಾಪುಬ
- 4 ಲಿದೇವರು ಈ ಸ್ಥಾನಮಂಪಡೆದುದ್ದಗ್ಗಿದರು ಶ್ರೀರಾಜಾ[ಧಿರಾಜನು] ಕೊಂಗಾಳ್ವರುಗ್ಗಿ
- 5 ಣಿದೇವಿಯ ದೇವಿಯ ದೇವಾರದ ವಿಜಯ ದೇವರದ್ವಾರಾ ನೆಲೆನಿವೆಂದು ಸ್ವಪನನಿ...ತಪು
- 6 ತ್ರ...ಆಪೋಚಬ್ಬರಸಿಗೆ ಪುಣ್ಯಾರ್ಥವಾಗಿ ಪ್ರತಿಷ್ಠೆಯಮಾಡಿ ಆಬ್ಬಗಬ್ಬೋಗ
- 7 ಬಿಟ್ಟು ಉರು ಅಣಿಲನಾಡಿಯ ನುಬಿಹಳ್ಳಿಯಂ ನಾಡುದಾಶಿನಹಳ್ಳಿಯು
- 8 ಳ್ಲಾರಹಾರುವಹಳ್ಳಿ ಏ ಸೀಮೆ ಮೂಡಹರವಹಳ್ಳತೆಂಕ...
- 9 ಬಡಗಣ ಅಗಳ ನಟ್ಟ ಕಲ್ಲುಪಡುವ ಬೆಟ್ಟಬಡಗಣ ಅ ...ಕಾರಗೋದರೆ - - - -
- 10 ಳ್ಲಯಸೀಮೆ ಮೂಡನಲ್ಲಿಯ ಹೊಳೆನಟ್ಟ ಕಲ್ಲು ತೆಂಕಬೆಟ್ಟದ ...
- 11 ಬಡಗಣಕೆ ಏರಿ ಈಶಾನ್ಯನಟ್ಟ ಕಲ್ಲು ಮುಳ್ಳೂರ ಗದ್ದೆ ಗಳಗಲನೋನಿ ಬ ೧
- 12 ...ಗಟೆಯ ಕೆಳಗೆ ಬ ೨ ಅಗಡೂಳು - - ಕೊ ೧೦ ಕನಗೂಡಲ - - ಕೊ ೧೦ - -
- 13 ಗಾಲಬ ೧ ಕೊಡಗೂಡಲ ಕೊ ೨ ಅಚ್ಚಗದೆ ಕೊ ೧೦ ಲೋಕಗದ್ದೆ ಕೊ ೧೦ ...
- 14 ೧೫ ಸಂಕಗೆ ಗದ್ದೆ ಬ ೧ ಬೋಳಗದ್ದೆ ಬ ೧ ಕೊ ೯ ಅಲದಕಾಡಿ ಬ ೧ ಕೊ ೧೦ ಅಸೆವ
- 15 ಕ್ಕೆ ಬ ೧ ಕೊ ... ವೆಸಿಕುನಿ ಬ ೧ ನಿಡಿತದ ಗೋಡಲು ಬ ೩ ಮೃಣಸದೆಲ್ಲಿ ಬ ೧ ಕೊ ೧೦
- 16 ಹೊನ್ನ ದೇವಿಯ ಸರಣ ಗೋಡಲು ಬ ೧ ಹೆಣ್ಣುನಾರ ಭೋಸು ಬ ೨ ಒಂದು ಗಾಣದೆ
- 17 ಣ್ಣ ಬಿಟ್ಟದು ಆಚನಾಡ್ ಕರ್ಕ ಸರ್ವಾಜನಾನಂದರ್ ದೀಕ್ಷಿತಯಪಟ್ಟ ಓದಿ ಸವರ್ತಿ ಸೆಯಾಗೋ
- 18 ರಹರಿಹರೋರ್ವಿಶ ಪಲವರೆಂಕಾದಿ ರಾಯಮಣಿವೇಕ್ಕರಕಾವ ಶರಣಾತವಜ್ಜಿಸಂಜ
- 19 ರ ಶಂಖಚಕ್ರ ಗಜದಾರಭ ತ್ಯ ಗೊಂಕಾಚಿಡ್ಡಿನಾಯ್ಕಗೆ ಗುಂಡಪ್ಪ ದಣ್ಡನಾಯ್ಕರುಕು
- 20 ರಿತ್ತು ಮುಳ್ಳು ನಾಡಂ ಕುಡುವಂತರಾದರ್ ಸ್ವಭಾವಾರ್ಥವಾಗಿ ಸಿದ್ಧಗೌಡ ಪುಜೆಗಳ ೯
- 21 ರಕೊಂಡು ಂಣಾದೇವಿಯ ಕುಮಾರನಹಳ್ಳಿಯ ಭೀಮಾಪುರವೆಂದು ಪಸ
- 22 ರಿಟ್ಟು ಚತುಸ್ಸೀಮೆಯ ಕಲ್ಲು ನಟ್ಟಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟರೂ || ಕಾರ
- 23 ಗೋಡಂ ಅ[ಂಣಾ]ಂಗಪುರವೆಂದು ಪೆಸೆರನಿಟ್ಟು ಧಾರಾಪೂರ್ವ ಕವಾಗಿ ಪಾರ್ಶ್ವನಾ
- 24 ಥಂಗತ್ತರೂ || [ಕಿ]ರತ್ಯದುಗಕ್ಕೆ ದಾನಶಾಲೆ ಗೋಮಾಲ ಜಯಮಾಳಪುರಿಯಲ್ಲ
- 25 ಗದ್ದೆ ಬ ೩ ಗಣಪತಿ ಗೋಡಲು ಬ ೩ ಹುಣಿಸೆದಾಳು ಬ ೧ ಎಳುತ್ತಾ
- 26 ಜುನ ಶಾಸನಂ || ಶ್ರೀ

- * 27 ಈಧರ್ವುಕೆ ಅಳುಪಿ
28 ದವರು ಪಶುಸಿಸು
29 ಹೆಣ್ಣು ಗುರುಇವರೆ
30 ಕೊಂಡಕ್ಕೋಟೆ ಪಾಸದಲಿಹೊ
31 ಹರುಹಂದಿಯೆತಿಂಬರು

40

ಅದೇ ಚಂದ್ರನಾಥ ಬಸ್ತಿಯ ಎದುರಿಗಿರುವ ಮಂಟಪದಬಳಿ

- | | |
|--------------------|------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಕವರ್ಷ | 8 .....ಯರಾಯ |
| 2 ೧೧೨೧ ನೇ ಧಾತುಸಂ | 9 ಕಟಕಾಚಾರ್ಯ ರಘು...ವಿ |
| 3 ವತ್ಸರದ ಜೇಷ್ಠ | 10 ದ್ವಾಧರಬೂಚಿದೇವರಸರುಮು |
| 4 ಶು ೧೫ ಮಂ- ವಾ | 11 ಡಿಪಿ..... |
| 5 ರದೆಲ್ಲಾ ಇಂಮಡಿ | 12 ವಚನ..... |
| 6 ಅ..... | 13 ತಂಮ..... |
| 7 ..... | .. ..... |

41

ಅದೇ ಬಸ್ತಿಯಲ್ಲಿ ಶಾಸ್ತ್ರೀಶ್ವರಬಸ್ತಿಯ ಮುಂದೆ ಇರುವ ಪಾದದಕಲ್ಲು

- | | |
|--------------------------|------------------|
| 1 ಗುಣಸೇನಪಣ್ಣಿ ತಸ್ಯ | 3 ದೇವಸ್ಯಶ್ರೀಪಾದಂ |
| 2 ಗುರೋಃ ಪುಷ್ಪಸೇನಸಿದ್ಧಾಂತ | |

42

ಅದೇ ಬಸ್ತಿಯ ಪೂರ್ವದಲ್ಲಿ ವಾಯವ್ಯ ಮೂಲೆಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು

- | | |
|--------------------------|-----------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಗುಣಸೇನಪಣ್ಣಿ | 3 ಗವಾವಿನಕರದಧ |
| 2 ತ ದೇವರಗಳಿಸದನಾ | 4 ಮೃಗ (ಸರ್ಪದ ಆಕಾರವಧೆ) |

43

ಅದೇ ಗ್ರಾಮದ ಕೆರೆ ಏರೀ ಮೇಲಿನ ೧ನೇ ವಿರಕಲ್ಲು

- | | |
|--|------------------------------------|
| 1 ಶ್ರೀಸಕವರ್ಷ ೯೯೯ ನೆಯ ಪಿಂಗಳ ಸಂವತ್ಸರ | 3 ಆತನಪಟ್ಟದರಸಿ ಪದ್ಮಲದೇವಿ ಸತ್ತು..... |
| 2 ಶ್ರೀ ರಾಜೇಂದ್ರ ಚೋಳಕೊಂಗಾಳ್ಯಂ ರಾಜ್ಯಂ
ಗಯ್ಯತ್ತಿ... | 4 ನಿಹಕಾವರದಿಂದಂ ತಾನುಂತನ್ನ ಪಣ್ಣಿ... |

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ

- | |
|------------------------------------|
| 1 ... ಉತ್ತಮಚೋಳ ಸೆಟ್ಟಿಸ್...ಬಾಲೆಯ... |
| 2 ...ಖಣ್ಣದಿಂದಂ...ತಲೆಗಡಿಸಿಸತ್ತಂ |

45

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಕಾರುಗೋಡು ಪಟೇಲ ವಿರರಾಜಗೌಡರ ಕಣದಲ್ಲಿ ನಟ್ಟ ವಿರಕಲ್ಲು

ಪ್ರಮಾಣ 4' 4" x 2' 8".

- | |
|---|
| 1 ಓನ್ನಮಃ ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ರಕಸ್ತಿ ಸಹಿತಮಂಡಲಕ ನಾರಾಯಣನುಮಾಲೆಯಂ |
| 2 ಬೆಂಕೋಣ್ಣಗಂಡನುಂಶ್ರೇಣಾಗತವಜ್ರಸಂಜರರುಮಪ್ಪಶ್ರೀಶ |
| 3 ರಿಹರದೇವ ಚೋಳದೇವರಾಜ್ಯದಂದು[ದು]ಮೃಗವಿ ಸಂವತ್ಸರದ ಚೈ |
| 4 ತ್ರ ಶುದ್ಧಪಂಚಮಿ ಸೋಮವಾರದಂದು ಮುಳ್ಯಾರಕ್ಕೋಟಿಗೆ ಬೆಳುಹುನಾಡು |

* ಈ 5 ಪಟ್ಟಿಗಳು ಶಾಸನದ ಮೇಲ್ಭಾಗದಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟಿವೆ.

- 5 ಗೊದ್ದುಂಬಾಡಿಮುಳವರಾದಿತ್ಯ ನಾಡಮಲ್ಲಿಕಾರ್ಜುನನಿಡಿಮೆಣ
 6 ಸಮೊದಲಾಗಿನಾಡೆಲ್ಲನೆರದೆತ್ತ ಬಂದುಮುತ್ತಿ ಕೊಟೆಯಹತ್ತಿಸಿದೆ
 7 ಲ್ಲಿ ಬೊಪ್ಪಗೌಡಿಯಮಲ್ಲೆಯ ಮುಳ್ಳೂರ ಕೊಟೆಯ ಕಾದು ಅಟಾಹೊಯಿ
 8 ದು ವಂಕಧಾರದೊಳಗೆಬಿದ್ದ ನು ಬಿದ್ದ ಲ್ಲಿಗಯಾತಂಗೆ ವೀರಸೇಸೆಯಾಗಿ ಮಾಸಾ
 9 ವಿಮುಖ್ಯವಾಗಿ ಊರ ಮೂನೂತಾಳು ನೆರದಿದ್ದು ಮುಳ್ಳೂರಗದ್ದೆಯೊ
 10 ಳಗೆ ಮಾಕೊನೆಯಮಂಣೊಳಗೆಗದ್ದೆ ೩ ಹಿಡಿಜೆಗಲ್ಲೆಗದ್ದೆ ೫ ಯಿಂತೆಂಬು
 11 ಗದ್ದೆ ಬೊಪ್ಪಗೌಡಿಯ ಮಾಲೈಯ ಮಾದೈಯನವರು ಹೊಸಅಮಾನಿಕೆಹೆಸೆ
 (ಕಲ್ಲಿನ ಸುತ್ತಲೂ ಬರೆದಿರುವದು)
 12 ಹಿತ ಗೆ ಕ್ಕೆ ಮಾಸಾವಿ ಊರುನೆರದು ಅವರಿಗೆ ಸವ್ಯಾಬಾಧಾಪರಿಹಾರವಾಗಿವಾಟಿದರು ಈಮರಿಯಾ
 ದೆಚ್ಚಿ ಸೆಂಬುಬಂದದು || ಈ ಕಲ್ಲು ಕೊಂಗೊಳಲಿಯಪಚಾರಿಯವಗಬೈರೊಜಿವಾಡ[ದ]ಕಲ್ಲು ಶ್ರೀ
 ಕೊಪಣ ತೀರ್ಥದಸೇನ ಬೋವಸಾತೈಯ ಈ ಶಾಸನದ ಅಖರವಬರೆದ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹೊಬಳ ಮಾಲಂಬಿ ಗ್ರಾಮದ ಹಳ್ಳಿಗ್ರಾಮ ನಿವೇಶನದ ಬಳಿ

ಪ್ರಮಾಣ 3' 2" x 2' 8" (ಈ ಕಲ್ಲು ಎ ತುಂಡಾಗಿಥೆ)

- 1 ಸ್ವಸ್ತಿ ಸೂರ್ಯಾಸ್ತಯ ಸುರತರುತ್ತೆಂಬಾಯಮಾನ ಚೋಳಕು
- 2 ಳಗೆಫನಗಭಸ್ತಿ ಮಾಳಸಕಳ ಜನದುರಿತ ಹರಣನಿ
- 3 ಪುಣಕವೇರ ಕನ್ಯಕಾಸೇವಿಯಮಾನ ಚೋಳಮಹಾಮಹೀ
- 4 ಪತಿಶ್ರೀರಾಜಕೇಸರಿವರ್ಮ ಪರ್ಮನಡಿಗಳ್ಳಿನಿಜಂಗ
- 5 ಪನಸೊಗೆಯ ಕಾಳಗದಲೊಟ್ಟಿ ಕೆಯ್ದೆನೆತ್ತಿಕ್ಕುಬ
- 6 ರೇನೆನ್ನು ಆತನನಡುಂದಸ್ಸೆತ್ತರೆನ್ನು ಪಿರಿದುಂಕಾರು
- 7 ಣ್ಯದಿನ್ದ ಪಟ್ಟವಕಟ್ಟಿ ನಾಡಕುಡುಗೆನ್ನು ಪಜ್ಜವನ್
- 8 ಮಾರಾಯಗ್ಗಟ್ಟಲಾತಂತ್ರೆಯಸಿಖಮಣಿ
- 9 ಕೊಂಗಾಳ್ವನೆನ್ನು ಪಟ್ಟವಕಟ್ಟಿಮಾಲವ್ವಿಯನಿತ್ತರಿ
- 10 ದಕ್ಕೇಗಾಂವುಣ್ಣರಾಚಮ್ಮನವಂಶಮೇಸಾತ್ರಿ ಕಣ್ಣ ವಂಗಲ
- 11 ದಳದಿತ್ಯಗಾಂವುಣ್ಣನುಂ ಗುನಿಯನನ್ನಿ ಯಮೇವುಂ
- 12 ಕೆಳನೆ...ಚಗಾಂವುಣ್ಣನುಂನಲ್ಲೂರೇಷಯಂಗಗಾಂವುಣ್ಣ
- 13 ...ಳೊನ್ನಾಡೆಕಲಾಡೆಪೊಳಗೆನ್ನು ನುಡಿಯಲಾ... (ಮುಂದೆಕಾಣುವದಿಲ್ಲ)

47

ಅದೇ ಗ್ರಾಮದ ಹಳ್ಳಿಗ್ರಾಮ ನಿವೇಶನದ ದ್ವಾರದಲ್ಲಿ

ಪ್ರಮಾಣ 1' 10" x 1' 3".

- | | |
|----------------------------|-----------------|
| 1 ಧಾತುಸಂವತ್ಸರದಳ | 6 ಕಂದಾಯ ಗೆ ಎ |
| 2 ಸ್ವೀಜಶುಧೆ ೫ ಲೂ ಶ್ರೀಮ | 7 ಹಂನರೆಡುವರಹ |
| 3 ತುಮೆಂಕ್ಟಿಟಾದಿನಾಯಕರಕ್ರಷ್ಣ | 8 ಂನುಪಾಲಿಸಿಕೊಂಡ |
| 4 ಪ್ವನಾಯಕರುಮಾಲಂಬಿರಾ | 9 ದು ಇಧೇವೆ |
| 5 ಚೇಗೌಡಗೆಪಾಲಿಸಿಕೊಂಡದು | |

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ಅದೇ ಹೊಬಳ ಮೆಣಸದ ಹಾಳುಕೊಟಿ ಕಂದುಕದಲ್ಲಿ

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಕೊಂಗಾಳ್ವರಾಜ್ಯಂಗವಿಕೊಮಾರಯ್ಯಸುನ್ನ ರ.. ಜ.....
- 2 ಎಡೆತುರುಕೊಳಕಟ್ಟಿಸ್ತರಲ್ಲಿ...ನಾಹಾರತುರುಹಾರನೊಟ್ಟಿ.....

3 ಸಾಂಮಂತರ...ದೇಶೋಗಾ...ಗೋಕಿಪಯನ...

4 ಮಾರನೇರಾ...ಪುಟ್ಟಿಕೊಟ್ಟ...ದೇವದೇವನಿಯರ...

(ಸುಂದರ ಕೊಮಾರನ್)

49

ಅದೇ ಹೋಬಳಿ ಹೊಸಹಳ್ಳಿ ಪಣಿಯಾಲದ ಕಟ್ಟಬಳಿ ನಟ್ಟ ಶಾಸನ
ಪ್ರಮಾಣ 3' 2" x 2'

ಇದರ ಮೇಲ್ಭಾಗದಲ್ಲಿ ಸ್ವಸ್ತಿಪ್ರಾರಂಭವಾಗಿ ಒಂದು ಪಂಕ್ತಿ ಸ್ಪಷ್ಟವಾಗಿ ಕಾಣುವುದಿಲ್ಲ

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|----------------------------------|------------------------------------|
| 1 ಸ್ವಸ್ತಿಶಕವರ್ಷ ೯೯೩ ನೆಯ ಸಾ | 10 ಭೋಗಕ್ಕಂಧಾರಾಪೂರ್ವ ಕಂಬಿಟ್ಟಂ |
| 2 ಧಾರಣಸಂವತ್ಸರದಚೈತ್ರಮಾಸ | 11 ರಾಜವಲ್ಲಭಸೆಟ್ಟಿ ಷಟ್ಕೋಟಗ |
| 3 ದಲಮಾವಾಸೆಯೆಂದುಶ್ರೀಮದ್ರಾಜೇ | 12 ದ್ರಾಣಂ ೪೦ ಆಡವಲಂಗದ್ರಾ |
| 4 ನ್ನ ಸ್ವತುತಿಕೊಂಗಾಳ್ವಂಸುಳ್ಳಗೋಡಿನ | 13 ಣಂ ೧೥ ತಪ್ಪದಂಕವಿಲೆಯನಳಿದಂಸ್ವದ |
| 5 ಗೌರತಿಯಕೆಱಿಯಕೆಱಗಣಮ | 14 ತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತವಸುಂಧರಾಂ |
| 6 ಕೈಮೂಡಣಹಡುವಣಗೋಡ | 15 ಪುಷ್ಪಿರ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾ |
| 7 ಬಾಳಗಾಗಿಅಯ್ಯತ್ತುಖಣ್ಣಗ | ಯತೇಕ್ರಮಿಃ |
| 8 ಬಿಡಬೊಮಿಯಂಹೊಪ್ಪವಳ್ಳಿ | |
| 9 ರಸಿದ್ಧೇಶ್ವರದೇವಗೃಂಱಿಚ್ಚನಾ | |

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ತಿಮ್ಮಯ್ಯನ ಕೆಱಬಳಿ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟ ಶಾಸನ

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|--------------------------------|-----------------------------------|
| 1 ಸ್ವಸ್ತಿಶಕವರ್ಷ ೯೯೩ ನೆ | 6 ಸಿದ್ಧೇಶ್ವರಮಹಾದೇವಗೃಂಱಿಪೊಪ್ಪವಳ್ಳಿ |
| 2 ಸಾಧಾರಣಸಂವತ್ಸರದಚೈತ್ರ | 7 ಯನೀರಗಾಪುಣ್ಣನಕೆಯ್ಯಲೊನ್ನ |
| 3 ಮಾಸದಲಮಾವಾಸೆಯೆಂದುಶ್ರೀ | 8 ಷಟ್ಕೋಟ್ಯಮಣ್ಣುಷಟ್ಕೋಣ್ಣುಪತ್ತುಖ |
| 4 ರಾಜೇಂದ್ರಪ್ರಭುವಕೊಂಗಾಳ್ವರಾ | 9 ಣ್ಣುವೆಯೆಆಡವಲಂಕೊಟ್ಟಂತಪ್ಪ |
| 5 ಜ್ಯೋಗಯ್ಯತ್ತಿರೆಹೊಪ್ಪವಳ್ಳಿನೀರೆ | 10 ದಂಕವಿಲೆಯನಳಿದಂ |

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ಅದೇ ಹೋಬಳಿ ದೊಡ್ಡಮಳತೆ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಹೊನ್ನಮ್ಮನಕೆರೆ ತೊಬಿನಮೇಲೆ

- 1 ಶ್ರೀಮತುಪಾರ್ತಿ[ವ]ಸಂವತ್ಸರದಪಲ್ಲಣಸು ೧೦ ಗುರುನಾರಾಣ್ಣ ದಾನಿಲರಸಿನವರು
- 2 ಯಾತೂಬಕಟ್ಟಿಸಿದರುಕಟಿದವರುಮಂಕಟ್ಟಿಯಮ್ಮಮೆಲೈಯಬೊಮರಸೈನಬರಹ
- 3 ಬಸಲಿಂಗದೇವರುನಂನಗುಡನಕಾಲದಲಿತಯಿತು

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ಅದೇ ಹೋಬಳಿ ಗನಗೂರು ಊರುಬಾಗಿಲ ಬಳಿ

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|------------------------------------|-----------------------------------|
| 1 | 8 ಬ್ರಾಹ್ಮಣನುಮಂಕೊಂದಬ್ರಂಮಾತಿಯಂಕೊಂ |
| 2 ರದವೈಸಾಫಿಸು ೧೦ ಮಂಗಳವಾರ | ಡ |
| 3 ದಂದುತಂಕಗುಂದಿನಾಡೆಪ್ಪತಕ್ಕಂಕಾರುಣ್ಯಂ | 9 ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಪಡಿವಳಬಾನಮ್ಮರಾಜನ |
| 4 ಗಯ್ಯಂ \|\| - ತೊಡೆಗಂಡಿಲ್ಲದಿದ್ದೆಡೆ | ಪುತ್ರರೆ |
| 5 ಹೆಣ್ಣಂಗಳೆಣ್ಣುಮಕ್ಕಳುಂಗೆಸಲುಪು | 10 ಗೃಡನಾಕಣಬರದಮಂಗಳಮಹಾಶ್ರೀ ಶ್ರೀ |
| 6 ದುಕ್ಕಾಧರ್ಮವತಪ್ಪನಡೆದಂಪಾಪನರಕ | 11 ದಮಟ್ಟನೆಸೆ.. ಗರಾವಜ್ಜರಗಾಳಬಯ |
| 7 ಬಿದ್ದಿಗಂಗೆಯೆಡೆಯಲುಕವಿಲೆಯಂ | 12 ಲನಾಡಬವೊಣ್ಣುಜಗಯ್ಯ ಸಾಸನ . |

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ

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|------------------------------|---------------------------------|
| 1 | 7 ...ಕುಬಿಟ್ಟಂ |
| 2 ಪೃಥ್ವೀರಾಜ್ಯಂಗೈಯುತಿ ರತಾಇವ | 8ಸರ್ವಾಯ..... |
| 3 | 9 ಮನುಮತಸಂವತ್ಸರದಜೀಷ್ಠ...ಸುಕ್ರವಾರ |
| 4 ದಂಣ್ಮನಾಯಕನಿಂತನಿಬರುಮುಖ್ಯ... | 10 ದಂದುಳಯದಾಯಸಹ..... |
| 5 ಕುನಾಡಪ್ಪತ್ತಕ್ಕಂಳಯದಾಯನೊಡೆ | 11 ವಕಾರುಣ್ಯಂಗೈಯ್ದಿ ಕೊಂ |
| 6 ಯಪ್ಪಹೊನ್ನ ಪಯಹಣಕಾಣಕೆ | 12 ಗಾಳ್ಯದೇವ |

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ಅದೇ ಹೊಬಳ ಗೋಣ್ಣೇಮರೂರು ಗ್ರಾಮದಲ್ಲಿ ಕಂಚುವಾಳದ ಮರದ ಬಳಿ ೧ ನೇ ಶಾಸನ
(ಮೇಲುಭಾಗ ಹೋಗಿಥೆ.)

- 1
- 2ಮತ್ತಿಯಗ
- 3ಕೆಳಯಕಳಗದ್ದೆ ಗಂಣ್ಣು
- 4 ...ಕ - ಕೊ ೧|| ದೇವಿಗೇಳಯಕಳಗದ್ದೆಗಂಣ್ಣು ಆಱ
- 5 ...ಕೊ ೧|| ಮಾವಿನಮಕ್ಕನೊಳಗೆಕೊ ೧೦ ಅನ್ನುಗ ೪ ಬೆದ್ದ ಲುವೊ
- 6 ರಮೊಡಣವೊಣೆಯಿ ಬಡಗಣಕಡೆಎರಡಾರಬೆದ್ದ ಲು...ಕೊಪ
- 7 ವೊಂಣಂಗಿತೆಮೆಟ್ಟಿಸಲಕೊಂದುಗೊಪಾಳ
- 8 ದೇವನದಂಡಿನಕಾಣಿಕೆಮನವಣಸೊಲಗೆಬಿಟಿಯಿಂನಿಷ್ಟಸೆ
- 9 ವ್ವ-ಮಾನ್ಯವಾಗಿಸ್ವರುಚಿಯಿಂದಕೊಟ್ಟ ರುಯಿಂತವುಪ್ಪದಕ್ಕುಮ
- 10 ಲ್ಲಿದೇವ / ರಹರದೇವರಸರೊಪ್ಪಶ್ರೀಚೆನಸದಾಸಿನ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ ನೇ ಶಾಸನ
(ಮೇಲುಭಾಗ ಕಳಭಾಗ ಸಹ ಹೋಗಿಥೆ)

- 1 ದೇವರಸರುಪ್ರಥ್ವರಾಜ್ಯಂಗೈಯುತಿ ದ್ವೈಲಿಯಡವು
- 2 ನಾಡಗಟ್ಟಬಡಿಯಗಡಿಸುಕಾಳಗದಬವರದಿಚಿ
- 3 ಕೈಯನಾಯಕಬಿದ್ದ ದುಚಿಕ್ಕೈಯನಾಯಕನಮಕ್ಕಳಿಗ
- 4 ಮಲ್ಲಿ ದೇವರಸರುಹರಿಹರದೇವರಸರುತಂಕನಾಡಸಮಸ್ತೆ -
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ಅದೇ ಹೊಬಳ ದೊಡ್ಡ ಕಣಗಾಲು ಗೌಡನ ಹೊಲದಲ್ಲಿ 2 ನೇ ಕಲ್ಲು

- 1 ಶ್ರೀಮೂಲಸಂಗದೇಸಿಯಗಣವುಸ್ತ ಕಳ
- 2 ಛಕೊಂಡಕುಂದಾನ್ವಯಂಗಳೇಸ್ವರದಬ
- 3 ಳಯಸ- ಅದೆ- ಸುಭಚಂದ್ರದೇವರ-
- 4 ಪ್ರಿಯಾಗ್ರಸಿಶ್ಯರುಮಪ್ಪಪುಭಾಚಂದ್ರದೇವರನಿ
- 5 ಸಿಧಿತಾರಣಸಂವಭರಚೈತ್ರಸುಧಪಂಚಮಿ
- 6 ಸುಕ್ರವಾರದಂದುಮುಕ್ತರಾದರು-

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ಯಡವನಾಡು ಯಡೂರು ಸುಗ್ರೀವೇವರ ಗುಡಿಯಲ್ಲಿನ ಶಾಸನ-

ಪ್ರಮಾಣ 4' 8" x 1' 6"

1 ಸ್ವಸ್ತಿಸಖವರ್ಷ ೧೦೧೩	ಸಿಂಭಾಗ-
2 ನೆಯೆಯವಸಂವತ್ಸರ	30 ತೆಕಂಸೆಂಹೆಥಿನಾಡುಮಂ
3 ದೆಸ್ರಾವಣಮಾಸದಸುಬಿಬಿ	31 ಪಾಕುವಾಡಿಯುಂನೊಡ
4 ದಿಗೇದಿವಾರದಂದು	32 ಲಾಗಿಪ್ರತಿಪಾಳಸಿಯಾ
5 ಶ್ರೀಮನುಮಹಾಮ	33 ಲ್ಲು ಪವನಯ್ಯ ಕುದುರೆ
6 ಣ್ಣಲೇಸ್ವರತ್ರಿಪುರಾ	34 ಯುಲಯ್ಯತ್ತಲೆಂಕರಂಇ
7 ಧೀಸ್ವರಬಲಿನ್ಯ)ಕು	35 ನ್ನೂ ಷ್ವತ್ವು ಎಕ್ಕಟೆ
8 ಳಕಮಳಮಾರ್ತಾಣ್ಣ	36 ಗರುಂನಾಲುವತ್ತಯ್ಯ ಕು
9 ಚತುರ್ಮುಖಗಣ್ಣ ಸರ	37 ಳಪುಟ್ಟಿಗೆಗಾಯದಾಳುಮ
10 ಣಾಗತವಜ್ರಸಂಜರವೈ	38 ನೇಕಪ್ರಜೆಪರಿವಾರಬಂ
11 ರಿಗಜಕ್ಕೇಸರಿಬಲಿಯ	39 ಧುವರ್ಗಮುಂತಳವರ್ಗ
12 ರಭೀಮಸಂಗ್ರಾಮರಾಮ	40 ಮುಂಕುಲಸ್ತಿ)ಚಿಕಲದೇವಿ
13 ಮಲೆಪರನಂದನವನಂ	41 ಯುಂಬೆಸಕೆಯ್ಯಸುಂ..
14 ಸಂಸ್ಕೃತ್ಯವಂದಿಸನಂಪ	42 ಜಲಿದೆಯಿಂರಾಜ...
15 ರಮಣ್ಣಳಸೊಂಕಾಣಂ	43 ಕೆಂಕಿಯಂಕಟ್ಟಿಸಿ ..
16 ಅಯ್ಯನಂಕಕಾರಣಿ	44 ಯಮನೆತ್ತಿಸುವ
17 ವಪಾದಸೇಖರಂಶತ್ಯರ	45 ರುಬ್ರಾಹ್ಮಣಗ್ಗ ಚತ್ರಮಂನಿ
18 ತ್ನಾ ಕರಂಪುಪ್ಪದೆಯ	46 ಲಿಸಿತೊಂಕಟ್ಟಿ ಯಮಾ
19 ಕಕ್ಕಸಂಪರಸಂಕರಕ್ಕ	47 ಡಿಸಿಲನೇಕಧಮ್ಮಮಬಳ
20 ಸನೇಕನಾಮಾವಳಮು	48 ಗಿಶಿವಲೋಕಪ್ರಪ್ತನಾಗಲ್
21 ಖ್ಯನಸ್ವದುದ್ಧರಸಂಟೈ	49 ಸೆರೋದರಂಜಾಜರಸಂಸ್ತೇ
22 ಯರಸಂಗಂಜಾಂಜಲದೇವಿಗಂಪು	50 ಹದಿಸರೋಹವಿನೆಯಂಗಯ್ಯ
23 ಟೈಅತುಳಬಳಪರಾಕ್ರಮನಾಗಿ	51 ವಿರಸಾಸನಮಂಬರೆಯುಸಿ
24 ನವಯಾವನಾರೂಘನಂವಿಜ	52 ದಂವೊಳತೆಯದುದ್ಧಮಲ್ಲಸ
25 ಯಲಕ್ಷ್ಮೀಕಾಂತನುಮಾಗಿಮ	53 ನ್ನಿವಿಗ್ರಹಿಸೇನಭೋವರಾಜಿ
26 ಲಿಯಂಪ್ರತಿಪಾಳಸಿರಿ	54 ಮಯ್ಯನಮಗಂಬಮ್ಮದೇವ
27 ಪುಗಳಂಬೆಡೆಬಿಂಕೊ	55 ನಿಂಇನ್ನುದುಧರಸಂಮಾಡಿಸಿ
28 ಣ್ಣಕೊಟೆಗಳೆನಿರ್ಧಾಟಿಸಿವೀ	56 ದತೊಂಕಟ್ಟಿ ಯಂಮಾಚಿಕೊ
29 ರಾನತಾರಸಂಕಟಯುಗಾಂ	57 ಣ್ಣವಂಬಾಣರಾಸಿಯಲಾಹ
	58 ಸುವ್ರಂಹಾರುವನಂಕೊಂಡ
	59 ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ನಾಡು ಕಲಕದೂರು ಬ್ರಹ್ಮದೇವರ ಪೀಠದಮೇಲೆ ಬರೆದಿರುವದು

1. ರೌದ್ರಸಂವತ್ಸರದಜೇಷ್ಠ ಸುದಸಂಚಮಿಆದಿವಾರದಂದು
2. ಹಂದ್ರ...ದೂರವಾರಿ...ಽಬಿಜೆಮಾಡಿಸಿದೆ ।
3. ಶ್ರೀಮಾಣಿಕದೇವರುಮಂಗಳ
4. ಮಹಾ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ನಾಡು ಚೌಡಸ್ಸು ಸುಗ್ಗಿ ಗುಡಿ ಬಳಿಯ ದಾರಿಬಳಿ

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|--|--------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾಮಂಡಲೇಶ್ವರಂ | 13 ವುಡ ಮಾನೆಯೊಳುಮಾರಜನಕಾ... |
| 2 | 14 ನೋಳತೆಯ.....ಪಾರಿಸೆ..... |
| 3ನಾರಾಯಣ.. ಣ..... | 15 ಕುಂದೂರವಮಾನೆಯೊಳುಮಾಚಿ . |
| 4ಹರಿಹರದೇವ..... | 16 ಕಾರಿಯನಗಹ ಮಾಚಜೇಯನಕಣನೈಗ |
| 5 | 17 ಣಲೆಯಕಾಮಣಸಳ್ಳಿಗುಂದೆಆಜಣಬೇಣಚ |
| 6 .....ಆಳುತ್ತಿರೆಹೇವಿಳಂ | 18 ಹೆಗಡೆಹಳ್ಳಿಯಮಾದಣಲಬಿಯೊ |
| 7 ಬಿಸಂವತ್ತರದಮಾಳೆಮಾಸಪೂರ್ವಪಕ್ಷಪಂ | 19 ರಮಲಿಗೌಡಯಿಗೌಡುಗಳುಮುಖ್ಯವಾಗಿ |
| 8 ಚಮಿಲಿನಿನಿನಕ್ಷತ್ರ[ತ್ರ]ಗುರುವಾರದಂದೆಹರಿಹ | 20 ಯಿಂತೀನಾಡುನಬರಕೆಚಂದ್ರಾದಿತ್ಯ |
| 9 ರ...ಕುಂದೂರಿಂಗೇಪೂರ್ವದಲಿಹಂ | 21 ರುಳ್ಳಂನಬರಕೊಟಸಾಸನಮರಿಯಾದಿಯಬರ |
| 10 ಣಿಂಗೇಸಲುನವೃಷ್ಟಿಮೆರಿಯಾದಿಯಕೊ | [ದಸೇ |
| 11 ಟ್ವಕ್ರಮವೆಂತೆಡೆಹೇಣ್ಣಿಂಗೇಹೇಣ್ಣಿ ಮಕ್ಕ | 22 ನಬೋವಜಿನಯ್ಯಕಲ್ಲುಹೊಯ್ದ ಮಲೋಜ.. |
| 12 ಳಿಂಗೇತೊತ್ತಿನಮಕ್ಕಳಿಂಗಸಲುವುದುಚ | |

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ಅದೇ ನಾಡು ಹಾರೋಹಳ್ಳಿ ಗ್ರಾಮದ ಗೌಡನ ಉಂಬಳಿಗದ್ದೆ ಕಾಲವೆಯಲ್ಲಿ

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|----------------------------|-----------------------------|
| 1 ತೆಯಲಯ್ಯಜಾಬುಕಾಲಂಕಟ್ಟಿ... | 5 ವೆಮ್ಮಂಕಾಲಂಕಟ್ಟಿ ಕೊಟ್ಟಂ |
| 2 ವ್ಯವಹಾರವೆಯಕೊಟ್ಟವೊಳುಯ [ರ] | 6 ಬಿಟ್ಟಪೊನ್ನ ಮಣ್ಣಿಂಗವಟ್ಟದಿಂ |
| 3 ಸಂಗೆಬಿಟ್ಟಗ್ರಹಾರ ! ಮತ್ತಂಚ | |
| 4 ಟ್ವಯಂದೊರೆ ಕಬಲಹ ಕೊಬ್ಬಣ | |

61

ಗಡಿನಾಡು ಹೋಬಳಿ ಗರಗಂದೂರು ಶಾಂತವೀರಮ್ಮನ ಮನೆದಾರಿಯಲ್ಲಿ ನಟ್ಟ ೧ ನೇ ವೀರಗಲ್ಲು

- | | |
|--------------------------|--------------------|
| ..... | 6 .....ಮಹಾಮ .. |
| 3 ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾಮಣ್ಣ | 7 ...ದಿತ್ಯದೇವಗೆ... |
| 4 ಲೇಶ್ವರತ್ರಿಭುವನಮಲ್ಲವೀರ | 8 .....ಣ್ಣ... .. |
| 5 .....ಮತು - ಚಂಗಾ - | 9 .....ರಪ..... |

62

ಅದೇ ನಾಡು ಹಾರಂಗಿ ಗ್ರಾಮಕ್ಕೆ ಈಶಾನ್ಯ ಚಿಕ್ಕಮಠದ ಬಿವಿರು ಕಾಡಿನಲ್ಲಿ

- | | |
|-------------------------|-----------------|
| 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ರಶಸ್ತಿ | 3 ಣ್ಣೊದೊಕೊಕಂಕಲಿ |
| 2 ಸಹಿತಶ್ರೀಮತ್ಪ | 4 ಯುಗಬ್ರಹ್ಮವಿಷದ |

63

ಅದೇ ನಾಡು ತಾಕೆರಿ ಗ್ರಾಮದಲ್ಲಿ ಬಲಗೈ ಈರನ ಗದ್ದೆಯಲ್ಲಿ

- | | |
|-------------------|-----------------|
| 1 ಸರ್ವಧಾರಿಸಂವತ್ಸರ | 4 ನವರೂಹಾನಗಲೆಂ |
| 2 ಚೈತ್ರಬ ೫ ಆಲುಗಲು | 5 ಗೇಗಲುಡರಿಗಹಾ . |
| 3 ಳಿನಂಜರಪ್ಪಯಲಣ | 6 ...ಟ್ಟಗಲುಡಿಕೆ |

64

ಬಿಲಹ ಹೋಬಳಿ ಕಾಜಾರು ಬಸವನಗುಡಿಗೆ ಉತ್ತರದಲ್ಲಿ ಬಿದ್ದಿರುವುದು

- | | |
|-------------------------|-------------|
| 1 ಶ್ರೀಮತುಬಿಳುಗೌಡಲಣಬಗವು | 4 ಕೆಂಪಣ |
| 2 ಡಬಯಿರು - ಕನಿಗುಯಿರಾಮನಾ | 5 ನಾಲ್ವರಿಗೆ |
| 3 ಗಜ್ಜಯ | 6 ಕೊಟಗ್ರಾಮ |

65

ಅದೇ ಹೋಬಳಿ ಸಿರಹ ಗ್ರಾಮದ ರಾಮೇಶ್ವರ ಗುಡಿ ನುಂದೆ

- | | |
|---------------------------------|-----------------------|
| 1 ಶ್ರೀಜಯಸಂವತ್ಸ | 12 ಣೞಗಾಢಿಮುಖ್ಯವಾಗಿವಾ |
| 2 ರದಘಾಲ್ಗುಣಸಂಧ | 13 ಯಂಣ್ಣಂಗೆಕಾಲುಗಬೆರಸಾ |
| 3 ಪುರ್ವಮಿಬ್ರಹ್ಮವಾರದಂ | 14 ಗಿಧಾರಯೇಯೆಱದುಕೇ |
| 4 ಲಿಹೊಯ್ಸುಣಭುಜಬಳಶ್ರೀ | 15 ಟಸಾಸನಯಿದನುಕರು |
| 5 ವೀರಬಲ್ಲಾ[ಳ]ದೇವರಸರುಪ್ಪಿ | 16 ಅಳುಹಿದಡೆಗಂಗೆಯಾ |
| 6 ತ್ರೀರಾಜ್ಯಂಗೆಯೆತ್ತಿದ್ದಲ್ಲಿಬಿಳು | 17 ತಡಿಯಲಿಕವಿಲಿಯ |
| 7 ಹುನಾಡಪಡದಿರಿಯರಕ | 18 ಕೊಂದದೊಷ್ಡದಲಿಹೊಡ |
| 8 ಸಪ - ಗವುಡಗಬೀರಯನ | 19 ರುಮಂಗಳಮಾಹಾಶ್ರೀ |
| 9 ಮಗಮಾಯಂಣಂಗೆಸಿರಿವರದ | 20 ಶ್ರೀ ಶ್ರೀ ಮೊಹಿವಕ್ಕ |
| 10 ಮಲ್ಲಿಕಾರ್ಜುನದೇವರಾಷ್ಟ್ರಭೋಗತೇ | 21 ರಕಾವರು ಶ್ರೀ |
| 11 ಜನಾಪ್ತವ್ಯನಿಧಿನಿಕ್ಷೇಪಜಲಪಸ | |

66

ಅದೇ ಹೋಬಳಿ ಮೊದರವಳ್ಳಿ ಊರುಬಾಗಲಲ್ಲಿ ಹುಣಸೇಮರದ ಕೆಳಗೆ

- | | |
|-------------------|--------------------------------------|
| 1 ಶುಭಮಸ್ತು | 6 ಯೋಗಿಂ \| ಸದಾ |
| 2 ಶ್ರೀಮತ್ಪರಮಹಂ | 7 ಗಾನ್ಧಿನೈಕತತ್ವಂ \| ಬೇಲೂರುಕುಷ್ಣಭೋ |
| 3 ಸಾನ್ತಾಂ \| ಪರಿವಾ | 8 ಪಸ್ತು \| ಆಹೂಯೇತಿಹಂಜರಂ \| ಮೂದ್ರೆ |
| 4 ಜಕಸತ್ತನುಂ \| ಕೃ | 9 ವಳ್ಳಿಚಗ್ರಾಮಸ್ತು \| ದತ್ತಂಕುಷ್ಣಾರ್ಪಣಂ |
| 5 ವಲ್ಯಾಜ್ಯಮಹಾ | 10 ಶುಭಂ \| ಕಿಮರ್ಥಂದತ್ತಮಿ ತ್ಯುಕ್ತೇ * |

67

ಕೊಡ್ಗಿ ಹೋಬಳಿ ಹುಲಕೋಡು ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಕನ್ನೇಶ್ವರ ದೇವರ ಗುಡಿ ಬಳಿ

- | | |
|------------------------------------|-------------------------------|
| 1 ವಿಕಾರಿಸಂವತ್ಸರದಘಗುಣಸಂಧ ೫ ವಡವರದಿ | 5 ಸಗವು |
| 2 ತ್ರಿನಮೇರದೇವಣ್ಣ ನವರೂಘಟದಕಳಗೆಹೋ | 6 ಡಬೊ |
| 3 ಗಿಲಧಲಿಹುಲುಕೋಡಚಿಕ್ಕಣ್ಣಯೆಬೆಮ್ಮೆ ಗಾ | 7 ವ |
| [ಡ | 8 ದೇ |
| 4 ನಬೀರಗಲ್ಲು ಕಲಿನಬೋಜಗಡದುಶ್ರೀ | 9 ಮೈಯ್ಯಂಚಿಕಣ್ಣ ಯರಿಗೆಮಂಗಳಮೊಡೊರ |

68

ಕಣಿಮೆ ಹೋಬಳಿ ಹೆಗ್ಗಡಹಳ್ಳಿ ಬಸವನ ಗುಡಿಬಳಿ ೧ ನೇ ಕಲ್ಲು

- | | |
|-------------------------------|------------------------------------|
| 1 ಶ್ರೀಶೈಲಶ್ರೀವಿಜಯಾದ್ವೈ | 7 ಬಗೈಹಾನ್ನೇರಿವೀರಪೊಡೇರು \| ಸರ್ವಮಾಂನೈ |
| 2 ದಯಶಾಲಿವಾಹನಶಕದವರು | 8 ಸಂಕೇತವಾಗಿಬಿಟ್ಟಹೆಗ್ಗಡಹಳ್ಳಿಸಿರಂಗಾಲ \|\| |
| 3 ಪ್ಷ ೧೬೫೦ ನೆಯ ಸಾಧಾರಣಸಂವತ್ಸರದ | 9 ಉಭಯಗಡಿಗೇಸಲುಮುಪಗ್ರಾಮ ೨೯ ನು ಸಿ |
| 4 ಮಾಘಭ ೨ ಬಾರ್ಗವ \|\| ವಾರ | [ಲಾ |
| 5 ದಲ್ಲು ಕುಡುಮದಮಂಜುನಾಥಸ್ವಾಮಿ | 10 ಸ್ತುತಿಪಿತನಾಡಿಸಿಬಿಟ್ಟುಕೊಟ್ಟದು |
| 6 ಯವರಸಂನಿಧಿಯಲ್ಲುನಡವೇವತಸೇವೆ | ಶ್ರೀ |

69

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ ನೇ ಕಲ್ಲು

- | | |
|----------------|-----------------|
| 1 ಶ್ರೀಕುಡುಮದಮಂ | 3 ವರಸಂಕೇಧೆ ಶ್ರೀ |
| 2 ಜನಾಥಶ್ವಾಮಿಯ | + |

* ಇಷ್ಟೇ ಬರೆದಿರುವುದು.

+ ಇಲ್ಲಿ ಡಮರಾಗ ತ್ರಿಕೂಲ ಬರೆದಿದೆ.

70

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ ನೇ ಕಲ್ಲು -

- | | |
|--------------------------------|-------------------------------|
| 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಸ್ಪಯಂಶ್ರೀ | 7 ಡನಸಹಾಸುಸೋರಯೇಕಾಂಗವಿರಸನಿವಾರಸಿ |
| 2 ಪ್ರಿಥ್ವೀವಲ್ಲ ಭಂಮಹಾರಾಜಾಧಿರಾಜಪ | [ದ್ವಿಗಿರಿದುರ್ಗ |
| 3 ರಮೇಸ್ವರಂಪರಮಭಟ್ಟಾರಕಯ | 8 ಮಲ್ಲಮಗರರಾಯ - ರನಯ |
| 4 ದವಕುಳಾಂಬರದ್ವೀಮಣಿಸನ್ಯಕುತ | ..... |
| 5 ಚೂಡಾಮಣಿಮಲರಾಜರಾಜಮ | 11 ಗಂಡಶ್ರೀವಿರಹೋಯಸಣ..... |
| 6 ಲಪರೋಳುಗಂಡಗಂಡಭೇರುಂಡಕದನಪ್ರಚಂ | .. ..... |

71

ಅದೇ ಹೋಬಳಿ ಸಿರಂಗಾಲದ ಬಸವನಗುಡಿ ಸಾರಿಗೆಯಲ್ಲಿ

- | | |
|----------------------------|------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಸಿರಿವಂಗಲದಮಾಚ | 4 * ಣ್ಣಕಲ್ಲುನಿಷ್ಠಿಸಿದಂ |
| 2 ಗಾವುಣ್ಣಂಸಿರಿಯಮತನ್ನಿನೀರ \|\| | 5 ಮರಿಯೋಜಬೆಸೆದಮಂಗಳಂ |
| 3 ಮಾಚಗೋಣ್ಣನಮಗಕಾವಗೊ | |

72

ಕಿಗ್ಗಟ್ಟಾಡು ತಾಲ್ಲೂಕು ಬೆಟ್ಟಿಯತ್ತ ನಾಡಿನಲ್ಲಿ ಬಾಳಾಜಿಗ್ರಾಮದಲ್ಲಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 1' 6" x 4' 3"

೬ ಪಂಕ್ತಿಗಳಿವೆ: ಅಕ್ಷರವೆಲ್ಲ ಚುಕ್ಕೆ ಚುಕ್ಕೆ ಕೆಡಿಸಿಬಿಟ್ಟಿವೆ

73

ಅದೇ ತಾಲ್ಲೂಕು ಹತ್ತುಗಟುನಾಡಿನಲ್ಲಿ ಬಾಳಲೆ ಗ್ರಾಮ ದೇವಸ್ಥಾನದ ಗೋಡೆಯಮೇಲೆ

- 1 ಪಡುಬರ ಜೋಗಿ ಸಿಲಾಗೊಲಾ
- 2 ಪಡುವರಾಯಾಸಿಲಾ
- 3 ಪಡುಬರಜೋಗಿನಮಂ||

74

ಮಡಿಕೇರಿತಾಲ್ಲೂಕು ಹರದೂರು ಗ್ರಾಮಕ್ಕೆ ಸಮೀಪ ಕಿರಿಕಣಬೈಲುಗಾಳಕಲ್ಲುಯೆಂಬ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 2' 10" x 2' 10"

ಬಲಪಾಶ್ವರ್ಗ

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ
- 2 ಎಣೆಯ
- 3 ಪನ -
- 4 - ದಾಹ
- 5 ನುರಣಾನ್ತೃ
- 6 ವೆಳಣು ವೆ
- 7 ಳುಸತ್ತುಪ
- 8 ಡೆದ ಕಲ್ಲಾ
- 9 ಡುಂ ಇದೆ
- 10 ನಣಿವಂಗ
- 11 ಕವಲೆಯುಂಬ

ಮಧ್ಯಪಂಕ್ತಿ

- 12 ಣಾರಸಿಯಂ ಅಚಿದಪಾತಕಂ

ಕಳಗಿನ ಪಂಕ್ತಿ

- 13 ಒನ್ನು ಬಾಲುಸರಿಹಾ
- 14 ರಂ ಮಂಗಳಮಹಾಶ್ರೀ

* ಈ ಪಕ್ಷಿ ಮೇಲ್ಭಾಗದಲ್ಲಿ ಬರೆದಿದೆ.

75

ಅದೇ ತಾಲ್ಲೂಕು ಉಲುಗುಲಿಗ್ರಾಮದಲ್ಲಿ ಮುದ್ದು ವಿರಣ ಪುಟ್ಟಮ್ಮನ ಕಾಫಿ ತೋಟದಲ್ಲಿರುವ ಕಲ್ಲು

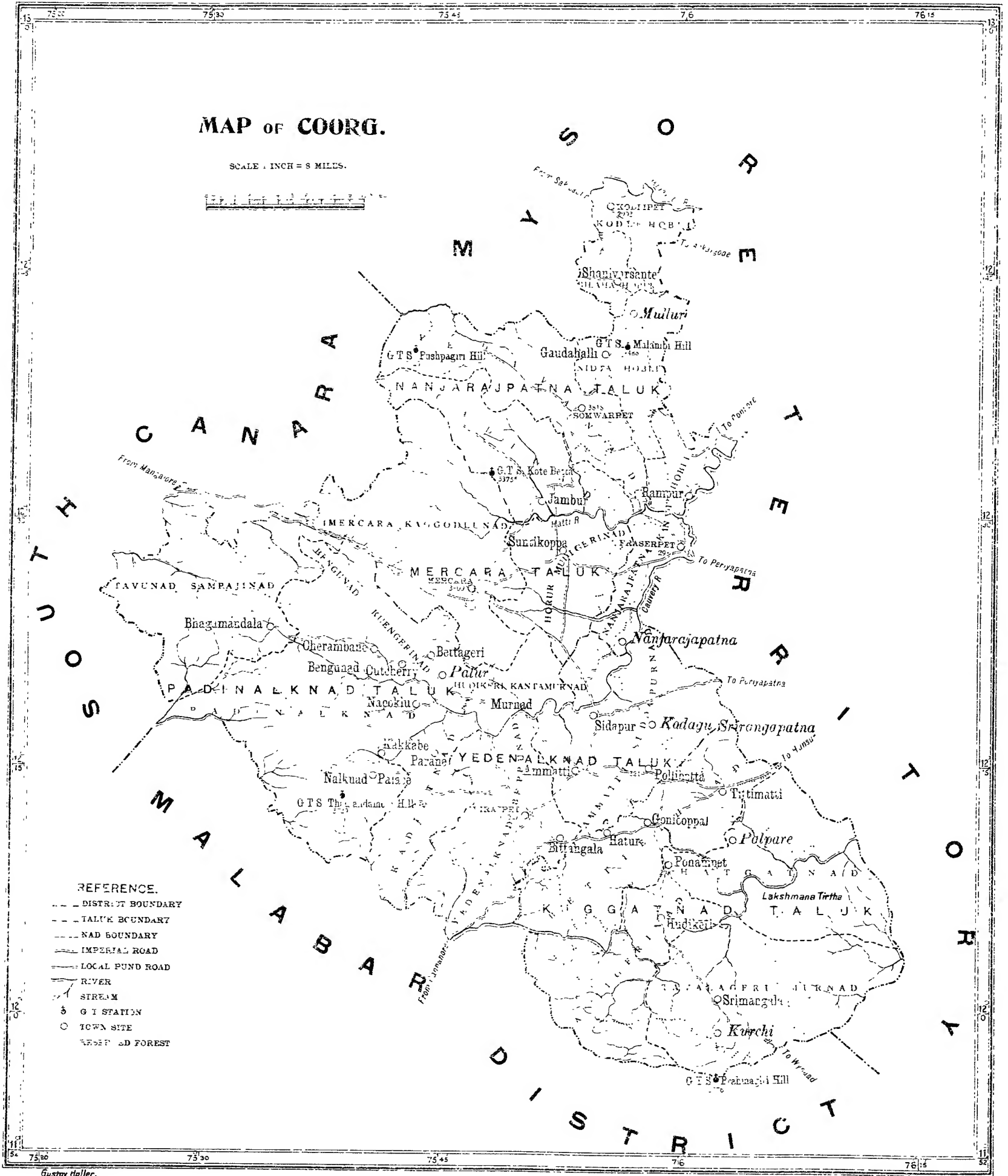
ವ್ಯಾಸ 1' 9" x 1' 9"

೧ ನೇ ಪಟ್ಟಿ

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾಮಂಡಲೇಸ್ವರ ಚಳುಟು
- 2 ವಿಭಾಡ ಛಲದಂಕರಾಮ ಸತ್ಯರಾಯಸಂವ
- 3 ರಣಾತಿರವಜ್ಜರುದಿರಮಹಾವೈಕ್ಯಸಕಾವ
- 4 ಶ್ರೀಮದ್ವಿರಮುನಿನರಾದಿತ್ಯಗೋಕೂ

೨ ನೇ ಪಟ್ಟಿ

- 5 ಇದೇವರಸರು | ರಕ್ತಾಕ್ಷ ಸಂವತ್ಸರದಕಂಠ್ಯಮಾಸದಂದುತೆಂ
- 6 ಗುನಾಡಕಂಯಲಘೇಯ ತುಱುಗಡಿಸಿದಲ್ಲಿ ಮಾಸಲಬ
- 7 ಣ್ಯಮೇಲಾಳಿಯಮರುಳಕಾರಯೋಶಿಯಾಳುಬಿದಡೆಗರುಡು
- 8 ವಶತಲ್ಲಿ ಬಿಟ್ಟು ದಾಣಿಗೆಕಾಲೆಗೆಸಂದುದುಮುಕ್ಕೊಡವೆ



ALPHABETICAL LIST OF PLACES WHERE THE INSCRIPTIONS
WERE FOUND.

Name of place.	Inscription number.	Name of place.	Inscription number.
Andagōve Kallūr	28	Kājūr	64
Anjanagiri	10	Kalakandūr	58
Bālaji	72	Katṭepura	11
Bālele	73	Kibbetṭa	18
Bhāgamandala	9	Kotūr	3
Biliūr	2	Kundabetṭa	29
Chauḍlu	59	Mahadēvapura	12, 14, 15, 23
Chērala Śrīmangala	26	Mālambi	46, 47
Danagal	16	Mayamuḍi	21
Danugal	20	Mercāra	1, 5, 17, 25, 48
Doḍḍa Kanagālu	56	Mudarahalli	66
Doḍḍa Maḷate	51	Mullūr	34-45
Ganagūr	24, 52, 53	Nallūr	30, 31
Garagandūr	61	Nandigunda	33
Gōpi Marūr	54, 55	Niḍuta	6, 7, 32
Haradūr	74	Pālūr	8
Hārangi	62	Peggūr	4
Hārōhalli	60	Siraha	65
Heggaḍahalli	68-70	Sirangāla	71
Horūr	27	Tākēri	63
Hosahalli	49, 50	Uṅguli	75
Hulakōḍu	67	Yeḍavanāḍ	13
Iggodlu	19	Yeḍūr	57
Irpi	22		

MYSORE AND COORG ARCHÆOLOGICAL SERIES

EPIGRAPHIA CARNATICA										Published.
Vol.										
I.	Coorg Inscriptions ¹	..	..	..	..	..	..	..	..	1886
II.	Inscriptions at Śravaṇa Belgola ²	..	..	..	..	..	..	..	..	1889
III.	Inscriptions in the Mysore District, Part I	..	..	..	..	..	..	..	..	1894
IV.	Inscriptions in the Mysore District, Part II	..	..	..	..	..	..	..	..	1898
V.	Inscriptions in the Hassan District	..	..	..	..	..	..	..	..	1902
VI.	Inscriptions in the Kaḍūr District	..	..	..	..	..	..	..	..	1901
VII.	Inscriptions in the Shimoga District, Part I	..	..	..	..	..	..	..	..	1902
VIII.	Inscriptions in the Shimoga District, Part II	..	..	..	..	..	..	..	..	1902
IX.	Inscriptions in the Bangalore District	..	..	..	..	..	..	..	..	1905
X.	Inscriptions in the Kolār District	..	..	..	..	..	..	..	..	1905
XI.	Inscriptions in the Chitaldroog District	..	..	..	..	..	..	..	..	1902
XII.	Inscriptions in the Tumkūr District	..	..	..	..	..	..	..	..	1904

(Government Central Book Depôt, Bangalore.)

MYSORE AND COORG FROM THE INSCRIPTIONS.

Compendium to the above, published in 1909.

(Archibald Constable & Co., London.)

¹ Revised edition, 1913.² Revised edition in the Press

APPENDIX.

MYSORE AND COORG FROM THE INSCRIPTIONS.

Emendations due to more recent discoveries, etc.

Page 3. *Nandas*.—The following may be adduced as indicating some connexion of Nandas, or rulers of Nanda descent, with the north of Mysore and other parts to the north-west. A number of leaden coins were found in 1888 at the site of Chandrāvali, an ancient city to the west of Chitaldroog. Some of these bore legends in Brāhmi characters, which have been read as *Mahārāṭhisa Sadakana Kaḷalāya* and *Raño Muḷā Naṇḍasa*, surrounding a humped bull, and having on the reverse the Buddhist symbols of a *Bōdhi* tree and a *chaityā*. The former is therefore an Āndhra coin of a Sātakarṇi, and the latter may be a Nanda coin. Another find of similar coins was made at the same place in 1909 (MAR), which also bore these legends, with the variants *Jadakana Kaḷayasa* in the first, and *Muḷā* for *Muḷā* in the second, in addition to one having the legend *Raño Chutukalḷā Naṇḍasa*. With these were found, giving a clue to their period, a Roman silver *denarius* of Augustus, and a Chinese brass coin with a hole in the middle, probably belonging to 138 B.C., the time of the emperor Han Wu-ti. Coins of the same series have moreover been found at Karwar in North Kanara. Now the Sātakarṇi stone inscriptions of perhaps the 2nd century at Malavalli (Sk 263) and Banavāsi (IA, xiv, 333) give as one of his titles *Vinhukalḷā Chutukulā Nanda*, and thus seem to afford evidence of the location in some way, in that region, of Nanda rule. Even Professor Rapson read the legends on the Karwar coins at first in the same sense, but has since adopted the reading *kulānanda*, ‘joy of the family,’ which deprives it so far of any special historical value.

Page 8. *Mudrā Rākshasa*.—The date of this drama Professor Speyer considered should be placed many centuries earlier than is generally done. To this Mr. C. H. Tawney adds, that it is highly satisfactory to have the antiquity of this interesting play rendered so highly probable. And Mr. Vincent Smith says, it used to be dated in the 8th century, but is now ascribed by some scholars to the Gupta period, in the 5th or 6th century (Hillebrandt).

Page 10. *Punnāṭa*.—Jinasēna, who wrote his *Harivamsa* in 783, was of the Bṛihat-Punnāṭa-sangha.

„ „ *Avinīta*.—Read ‘who married the Punnād king’s daughter, and their son Durvvīnita united it’.

Page 12. *Edicts* (of Aśōka).—Dr. Thomas’s discovery that 256 referred to nights, and M. Sylvain Lévi’s new translation of *amisā* have upset the previous renderings of certain passages in the Brahmagiri and cognate edicts. Dr. Fleet now proposes the following (JRAS, 1911, p. 1098)—Thus says Dēvāṇampīya: (There are) two and-a-half years and somewhat more, during which I, who am an Upāsaka, did not display much zeal for one year. But (there is) one year, with the balance (of that period), during which I, who have betaken myself to the Sangha, have displayed much zeal: and during this time gods and men, who had not (previously) mixed in Jambudvīpa, have now been made mixed. For this is a result of zeal, and it is not to be reached by high rank (alone); for even the great heaven may be attained by a lowly person who displays zeal’. ‘And this address was delivered by him who spent 256 nights in worship’. Dr. Hultzsch translates (*id.* 1115)—‘But men in Jambudvīpa who up to this time had been unassociated with the gods have (now) been made associated with the gods’. And Pandit Laddu (*id.* 1119)—‘In Jambudvīpa the gods (of the well-known Hindu pantheon) who up to this time had not been associated (with men like Gautama and others) have now been made associated with them (by me through my non-sectarian zeal)’. Dr. Waddell says (AQR, January 1912, p. 105)—‘Aśōka obviously intended by this reference to the gods to enforce the dogma of the higher Buddhism, that in a Buddhist country ‘there is no difference between gods and men’, because all are equally subject to transmigration (*cf.* Mahāyāna Texts, SBE); but the existence of the gods is here accepted by Aśōka, whose favourite title was ‘The Beloved of the Gods’. Dr. Thomas writes (JRAS, 1912, p. 480)—‘M. Lévi’s convincing interpretation of *amisā* has been generally accepted, and the resultant meaning that “those men in Jambudvīpa who had ‘had unmixing gods’ have been mixed with the gods” appears inevitable. But the practical import is far from clear, and I am unable to solve the problem. That the gods mentioned are real gods (see Fleet and Hultzsch above) and not kings, as M. Lévi suggested, and that the *munisā*

are ordinary men and not deified teachers, as is proposed by Pandit Laddu, is the most natural interpretation. We must remember that the result described had been attained—and not by greatness, but by energy—in little more than a year. Are we to understand a conversion of people who previously did not recognize the Brahmanical gods? In any case the result is a curious outcome of Aśoka's first work as a zealous Buddhist. But for the laity, even among the Buddhists, heaven is the goal in prospect as appears later in this very edict, and also in Rock Edict vi. Aśoka is himself *dēvānāmpriya*. Prof. Venis (in letter to Dr. Hultzsch, quoted JRAS 1913, p. 652) says—'If plain folk are to understand Dēvānāmpriya when he says that a new condition of things had been so rapidly brought about in Jambudvīpa by his religious zeal, they must be shown some outward physical fact or sign which they could at once accept as the intelligible or usual attendant of religious zeal.' Dr. H. adds—'This postulate is complied with if we assume that the 'gods' (*dēvā*) of the Rūpnāth edict are identical with the *divyāni rūpāni*, etc., of the fourth rock edict, and that in both cases Aśoka wished to remind his subjects of certain religious shows at which he had exhibited to them *in effigie* the gods whose abodes they would be able to reach by the zealous practice of *dhamma*'. In regard to the 256, Dr. Fleet (*id.* 656), writes—'We know that Aśoka was anointed as king when 218 years had elapsed, *i.e.*, at some time in the year 219 current after the death of Buddha, and that he then reigned for 37 years: this carries us on to some point in the year $219 + 37 = 256$ current; and giving a year the figures of which are the same with those of the nights which are mentioned in the record. The topic of the record is zeal or energy in the practice of morality and religion; and the record expands the dying speech of Buddha, whose last words were—'Work out your salvation by diligence.' Taken with the other points, the agreement in the numbers—256 nights and 256 years—indicates a conclusion which seems irresistible: namely, that, after reigning for 37 years, Aśoka, in the course of the 256th year after the death of Buddha, abdicated and passed into religious retirement on the hill Suvarnagiri; that the address published in the record was delivered by him on the 256th night after that event; that it was delivered on that particular occasion because he then fulfilled in worship at night in his retirement a number of nights equal to the number of years which in the meantime had been completed since the death of Buddha; and that it contains his last pronouncement, if not actually his dying words.'

Page 14. For 'he sent' read 'under him were sent'.

„ (Note)—Read 'Māmūlanār's verses in the *Aganānūru*, and he is of the'.

„ 15. *Sivakhada-Nāgasiri*.—According to Rapson this is the name of the Prince associated with the Queen in the donation. Her name is not given. But from an inscription at Kanheri is said to be Nāgamulanikā.

Page 19. There is an inscription of a Bāṇa king Aggapa-Rāju, of 968 A.D., in the Nellore district (iii, 1201).

Page 20. *The Chōla king*.—Before this insert—'The Nolamba king Mahendra (c. 878) is called *Mahābali-kula-vidhvamsanam*, or destroyer of the Mahābali family (EI, x, 65).

Page 21. *Aśoka sent*—Read 'under Aśoka was sent'.

„ 25. Māndhātṛivarmā's father was Kumāravarmā. Mṛigēsavarmā's queen was Prabhāvatī of the Kaikēya family, and mother of Ravivarmā (MAR 1911).

Page 31. *Sister*—add 'Ālabbe' (Sh 64).

„ 32. *Or law of adoption*—Substitute note—Dattaka is mentioned by Vatsyāyana, author of the *Kāmasūtra*, as having written a separate work on one branch (named *Vaisika*) of the subject, at the instance of the dancing girls of Pātaliputra. Dattaka may be placed in perhaps the first century A.D. (JRAS 1911, p. 183). Dattaka appears in Kannada as Jattaka. Thus the Hoysala prince Ereyanga is described (Ak 102a) as *abalā-Jattakan*, or a Jattaka to the weaker sex.

Page 33. *Appogāl village*—add "The Tamil chronicle attributes to him another grant at Tagadūr in 288 to Brāhmins for the worship of Mūlasthān Īsvara" (see IA, i, 361).

Page 34. *End of para. 2*—add "A grant by him to a Buddhist has been obtained at Melekōte, Tumkūr tāluq (MAR 1910).

Page 35. *Outside customs*—add "A grant of his 25th year has been found" (MAR 1911).

„ 35. *End of para.*—continue—He married the daughter of Skandavarmā, the Rāja of Punnāḍ. This is of course the Punnāṭa in the south-west of Mysore to which reference has been made before, in connection with the Jain migration under Bhadrabāhu. (Substitute for next para.)—

Durvvināta, his son by the Punnāḍ Rāja's daughter, succeeded him in c. 482, although his father, acting on the advice of his own guru, had set him aside (from the succession) in favour of another son. But Lakshmi

(the goddess of sovereignty) came to him of her own accord and embraced his broad chest (Bn 141, Mi 110, DB 68). His supersession at first is confirmed by the interesting old Siragunda stone inscription (Cm 50), which states that Nirvvinīta's (i.e. Avinīta's) younger son obtained the Koṅgaṇi crown. This he did, it adds, from Kāḍuveṭṭi (a common name for the Pallava king) and the Vallava (Ballaha or Rāshtrakūṭa) king¹. But we are informed in Nr 35 that Durvvinīta captured Kāḍuveṭṭi on the field of battle and placed his own daughter's son Jayasimha-Vallabha on his hereditary throne. This is the name of the Chalukya prince who by defeating the Rāshtrakūṭas laid the foundation of the Chalukya power in the South. It may perhaps be inferred therefore that Durvvinīta had entered into alliance with the Chalukyas and given his daughter in marriage to the representative of that family, though this is not actually mentioned anywhere.

Durvvinīta was distinguished for his literary ability. For we are told that he wrote a commentary on the fifteenth *sarga* of the *Kīrātārjunīya*, a Sanskrit poem by Bhāravi. This *sarga* is full of verbal puzzles and riddles. One stanza contains no consonant but *n*, with a single *t* at the end; in another, each half-line read backwards is similar to the other half (see JGI, ii, 240; JRS 1911, 187). We are also informed (Tm 23, and grant of his 40th year lately found, MAR 1912) that he was himself the author of a *Śabdāvatāra* (the name of a work always attributed to the Jain grammarian Pūjyapāda²), and of a version in Sanskrit of the *Vaḍḍakathā*, which from Tm 23 apparently means the *Bṛīhatakathā*, a work known in oriental literature as having been written in the Paisāchi dialect³. He is no doubt the Durvvinīta named in Nṛpaṭunga's *Kavirāja-mārgga* as one of the distinguished early Kannaḍa authors.

Page 36. Omit lines 1-5, him . . . Bhadrabāhu. Also 12-17, Another . . . Nirvvinīta.

„ „ *Enā of para.*—add “One has been lately found of his 40th year (MAR 1912).”

„ 41. *End of second para.*—Add ‘which was maintained by Kambharasa (IA xviii, 313). He fell in a battle against Vallaha at Kāgimogeṇyūr, in the Tumkūr country (MAR 1910).’

Page 42. *Piḍuvipati.*—add ‘His name may have been Diṇḍika.’ *On the throne*—add—‘in 817.’ *Pallavā-dhirāja's daughter*—continue ‘and gave his own daughter Jāyabbe, the younger sister of Nitimārgga, to Nolambādhirāja.’ *To footnote* add SII ii, 381.

Page 45. *The exact date of which event is not known*—substitute—“the date of which event is 869”.

„ 47. *Thirty-two Thousand* (para. 3) continue “A grant in the reign of Rakkasa-Ganga has been found at Hale Būdanūr, Mandya tāluq, without date. But on another side of the same stone is one of Rājendra-Chōḷa's 12th year. Nāgavarmma, the author of *Chhandambudhi*, says that Rakkasa-Ganga was his king. This has been omitted for some reason by Mr. Kittel in his edition of the work”.

Page 49. *In table.*—After *Harivarmma*, 247-266, add “² and footnote”, “In the Tamil chronicle 288 is given as a date in his reign”. After *Mādhava* III, 357-370, add “³ and footnote.” “At this point, between Mādhava III and Avinīta, the Tamil chronicle inserts a Diṇḍikara-Rāja or Hariśchandra, who ruled for only a short time”. After *Avinīta*, continue “c. 430-482 (1. 2) Kali-Ganga, Nirvvinīta (1. 3)m. Punnāḍ princess”. After *Durvvinīta* continue “c. 482-522. . .” and omit 1. 2.

Page 50. *In table.*—For ‘670.’ against Bhūvikrama and Sivamāra I substitute ‘679.’ *Under Prithivipati* I, insert “? Diṇḍika”. After *Rājamalla Satyavākya* I—add ‘817-828’ . . . ‘After *Nitimārgga* I,’ add “—869”.

Page 55. Omit ‘the younger sister of Nolambādhirāja’, and after *Jāyābbe* insert “the younger sister of Nitimārgga.”

Page 56.—*Fighting with the Ganga king*—add ‘He is said to have destroyed the Mahābali family (the Bāṇas), and hence was called Mahābali-kula-vidhvamsanam’ (EI x, 65). *Enā of para.*—add ‘He apparently had a younger brother (Mb 38), the Nolambādhirāja-Nolipayya ruling in 897 (Mi 52), who had a son Ankayya (Mi 27). *Para. 3*—omit ‘Nolipayya’; ‘897 in Mi 52’; ‘and Ankayya.’

¹ An interesting parallel to this occurrence took place some centuries later, when the Ganga king Śivamāra-Saigoṭṭa, on his release from captivity, was crowned with their own hands by Govinda-Prabhūtarsha, the Rāshtrakūṭa king, and Nandi-varmmā, the Pallava king (Yd 60, Nl 60).

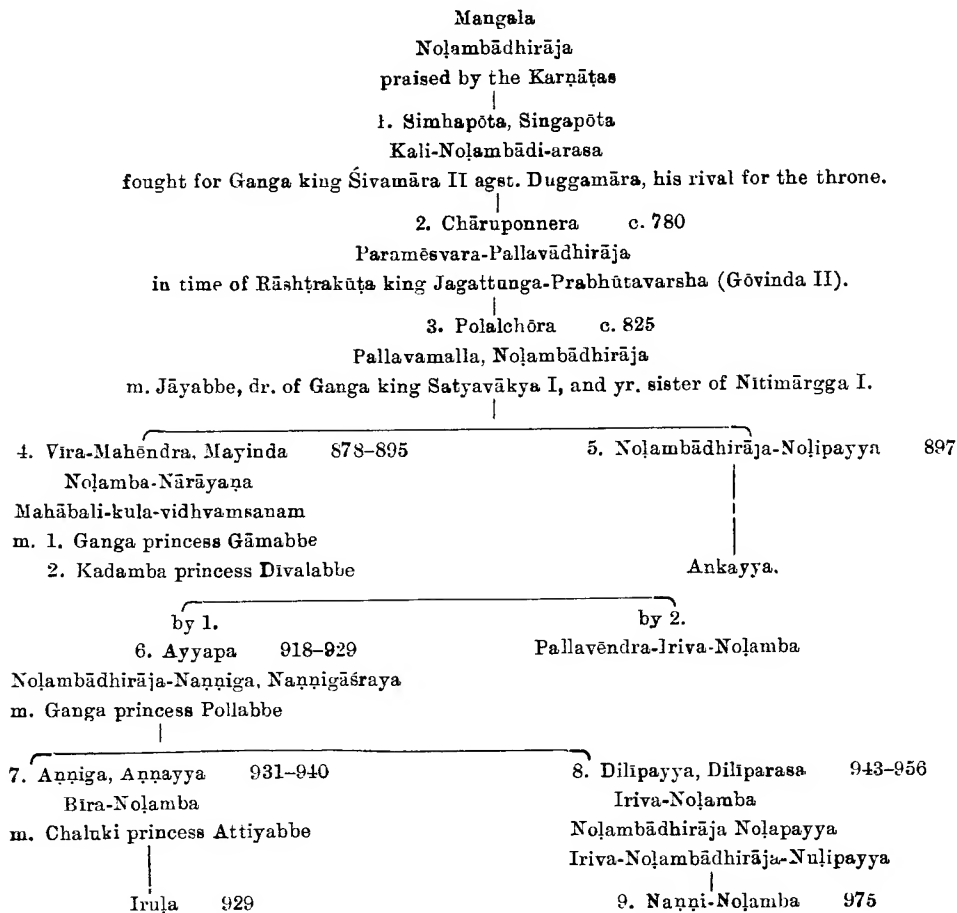
² Thus we have in Nr 46 the following verse :—

nyāsam Jainēndra-saṅgāṇaṁ sakala-budha-nutaṁ Pāṇinīyasya bhūyō- |
nyāsam Śabdāvatāraṁ manuḥ-jāti-hitāṁ Vaidya-śāstram cha kṛitvā ||
yas Tatvārthasya īkām vyarachayaḥ iha tīm bhāty asau Pūjyapāda- |
svānū bhūpāla-vandyaḥ svāpara-hita-vachah pūrnna-dṛig-bōdhu-vṛittaḥ ||

Perhaps Pūjyapāda may have been Durvvinīta's preceptor, but this is not so stated.

³ It is strange that in a Sanskrit sentence the above Prākṛit word should be used in designating a work which has a recognized Sanskrit title. The actual name in Tm 23 is *Bṛīhatprithaḥ*, but this seems to be a mistake of the engraver

Page 57. After para. 2 insert 'The following is a tentative table of the Nolambas, with dates obtained from inscriptions :—



Page 66. For 'Pulikēsi I' read 'Pulikēsi II.'

„ 67. Under 'Dantidurga' in the table, add Sāhasatunga.

„ 74. Vikrama, given in the table, has dropped out here in printing. After 'Iriva Nolambādhirāja', 1. 1, read 'Vikrama Tribhuvanamalla, the son of Satyāśraya's son Daśavarmma, succeeded his uncle (Dg. 1), and dispersed the hosts of his enemies. Sk 287, Sb 281, 471 are of his reign'. For 'Satyāśraya's', 1. 5, read 'Vikrama's'.

Page 130. Note—add 'The Bēḍas are said in Manucci to leap on to the quarters of the horse behind and cut off the nose of the horseman. This mode of attack is paralleled by that of the wild Irish at the end of the 14th century, as described in Froissart's Chronicle, where it is said that they leap from the ground behind a horseman and embrace the rider so tightly that he can in no way get rid of them, and cut his throat'.

Page 131. For 'There are no inscriptions of his time' read 'Bn 118 is of his time'.

„ 133. Add note to 1. 11—'But the Seven Kombus mentioned in Sk 136 of 1068 may perhaps refer to the Coorgs'.

Page 134. In table, under '10. Vīra-Rāja'—for 'died 1862' read 'died 1859'. In 1. 4 from bottom—for '1738' read '1788'.

Page 135, para. 2—For 'first Linga-Rāja' read 'second Linga-Rāja'.

„ 136. End of para. 2—read 'He died in London in Sept. 1859. His body was temporarily placed in the catacombs at Kensal Green Cemetery, and the next year sent to India for interment'.

Page 143. 1. 21. For 'Panchava mahārāya' read 'Manija.'

1. 25 For 'when—the latter' read 'he sent word to Panchavan-mahārāya, who'.

Page 145. For last twolines, read 'originally founded and endowed by the Kongālva king Rājādhirāja in the name of his mother, and recovered the grants, which are still continued. The Vijayanagar king Harihara II at the same time made a grant of Muḷḷur-nād to Gonka-Raḍḍi-nāyaka, who had been noticed (for his bravery) by his general Guṇḍappa-daṇḍāyaka (Cg 39)'.

Page 146. For 1. 13-17 substitute 'Avinīta married the daughter of Skandavarmmā, the Rāja of Punnāḍ, and their son was Durvvinīta, who reigned from c. 482 to 522.

Page 153. Add to footnote 'Padinālkunāḍ is mentioned in 1277 and 1295, in the time of the Hoysalas (Ch 65, 44)'.

Page 161. Read 'bearer of the Hadapa (or betel bag)'.

Page 176. L. 9 from bottom, read 'abduction of a gurū's wife and the murder of Brāhmans'.

„ 178. For 'mana (maunds)' read 'māna (a half seer)'.

„ 196. *Dattaka-sūtra*--See correction above to p. 32.

„ 197. For '(Kolhapur &c.)' read '(Karabāṭa or Karhāḍ in Satāra District). 1. 22 insert' and that Prabhāchandra composed the *Nyāyakumuda-chandrōdaya*, a Nyāsa on Śākaṭāyana's sūtras'—and omit this passage from 1. 18-19.

Page 201. For 'Umēśadatta' read 'Harihara-sūri'.

„ 203. Add note to 1. 11--'A grant of the 4th century by the Ganga king Mādhava III to a Buddhist named Buddhisatva has been obtained at Melekōṭe, Tumkūr District (MAR 1910).

Page 205. L. 17--Insert '(see the beginning of Ck 137).

„ 207. End of para. 2, add '(Sr 86)'. See also remarks now on Cg 8 and 9.

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Bethune College, Calcutta.	Chittagong College.
Calcutta Historical Society, Calcutta.	Beer Chandra Public Library at Comilla.
Calcutta University Institute, College Square, Calcutta.	Dacca College.
Chaitanya Library, 4-1, Beadon Street, Calcutta.	Northbrook Hall Library, Dacca.
Church Mission Society, Calcutta.	Provincial Library, Dacca.
Economic Museum, Calcutta.	Jaganath College, Dacca.
Editor, Bengal Past and Present, Kidderpore Vicarage, Calcutta.	Krishnagar College, Krishnagar.
Goethals' Indian Library, 30, Park Street, Calcutta.	Daulatpur Hindu Academy, Khulna.
Government School of Art, Calcutta.	Midnapur College, Midnapur.
Library of the United Service Club, Calcutta.	Narail Victoria College, Narail.
L.M.S. College, Bhawanipur, Calcutta.	Rajshahi College, Rajshahi.
Mahabodhi Society, Baniapooker Lane, Calcutta.	Varendra Research Society, Rajshahi.
	Serampore College, Serampore.
	Civil Engineering College, Sibpur.

Bihar and Orissa.

Bihar National College, Bankipore.	Patna College, Bankipore.
Bihar and Orissa Secretariat Library.	Ravenshaw College, Cuttack.
Bihar School of Engineering, Bankipore.	St. Columba's College, Hazaribagh.

United Provinces.

Agra College, Agra.	University Library, Allahabad.
Palace Library of the Most Revd. the Archbishop at Agra.	Carmichael Library, Benares.
St. John's College, Agra.	Central Hindu College, Benares.
Lyall Library, Aligarh.	Queen's College, Benares.
M.A.O. College Library, Aligarh.	Sanskrit College, Benares.
Christian College, Allahabad.	Christ's Church College, Cawnpore.
Muir Central College, Allahabad.	Canning College, Lucknow.
Panini Office, Allahabad.	Provincial Museum Library, Lucknow.
Public Library, Allahabad.	Public Library, Lucknow.
Secretariat Library, Public Works Department, Allahabad.	Lyall Library, Meerat.
	Archaeological Museum, Maitra.
	Thomason College, Roorkee.

Punjab.

Khalsa College, Amritsar.	Government College Library, Lahore.
Aitchison College, Lahore.	Islamia College, Lahore.
Central Training College, Lahore.	Museum Library, Lahore.
Dyal Singh College, Lahore.	Punjab Historical Society, Lahore.
Dayanand Anglo-Vedic College, Lahore.	Punjab Public Library, Lahore.
Forman Christian College, Lahore.	Secretariat Library, Public Works Department, Lahore.
	University Library, Lahore.

Delhi.

The Museum, Delhi.	St. Stephen's College, Delhi.
Public Library, Delhi.	

NORTH-WEST FRONTIER PROVINCE.

Peshawar Museum, Peshawar.	Secretariat Library, Peshawar.
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Burma.

Myanma Awia Club, Kyaiklat, Pyapon District.	Phayre Museum, Rangoon.
Mandalay Public Library, Mandalay.	Rangoon College, Rangoon.
Buddhist Library, Nathinggyaung, Bassein District.	Rangoon Literary Society, Rangoon.
Buddhist Propaganda Society, Pegu.	Secretariat Library, Rangoon.
Young Men's Buddhist Association, Pegu.	Seelay Pagoda Library, Rangoon.
Baptist College, Rangoon.	Teachers' Institute, Rangoon.
Bernard Free Library, Rangoon.	Trustees of the Shwe Dagon Pagoda, Rangoon.
Burma Research Society, Rangoon.	Young Men's Buddhist Association, Rangoon.
Cedi Yengana Association Library, Shwe Dagon Pagoda, Rangoon.	

Assam.

Cotton Library, Dhubri.	Government Library, Shillong.
Cotton College, Gauhati.	Secretariat Library, Shillong.
Curzon Hall Library, Gauhati.	Victoria Jubilee Library, Dibrugarh.

Central Provinces.

Public Library of Amritoti Town.	Morris College, Nagpur.
High School Committee, Balaghat.	Museum Library, Nagpur.
Government College, Jabalpur.	Secretariat Library, Nagpur.
Training College, Jabalpur.	Victoria Technical Institute Library, Nagpur.
Jagannath High School, Mandla.	Public Library, Saugor.
Hislop College, Nagpur.	Victoria Library, Seoni.

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Central College, Bangalore.	Chief Commissioner of Colleges Library, Bangalore.
Indian Institute of Science, Bangalore.	Maharaja's College, Mysore.

Hyderabad.

Resident's Library, Hyderabad.	Nizam's College Library, Hyderabad.
Nizam's State Library, Hyderabad.	

Central India.

Rajkumar College, Indore.	Library of the Agent to the Government-General, Indore.
Dhar Museum Library, Dhar.	

Rajaputana.

College Library, Ameer.	Library of the Chief Commissioner and Agent to the Government-General, Ajmer.
Rajaputana Museum, Ajmer.	

Baroda.

Library of the Resident at Baroda.	Baroda Museum.
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Kathiawar.

Sir Bhagwatsingji Library, Gerdal (Kathiawar).	Watson Museum of Antiquities, Rajkot.
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Travancore.

Travancore Darbar.

Gwalior.

Gwalior Darbar.

Chambal.

Bhuri Singh Museum, Chamba.

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